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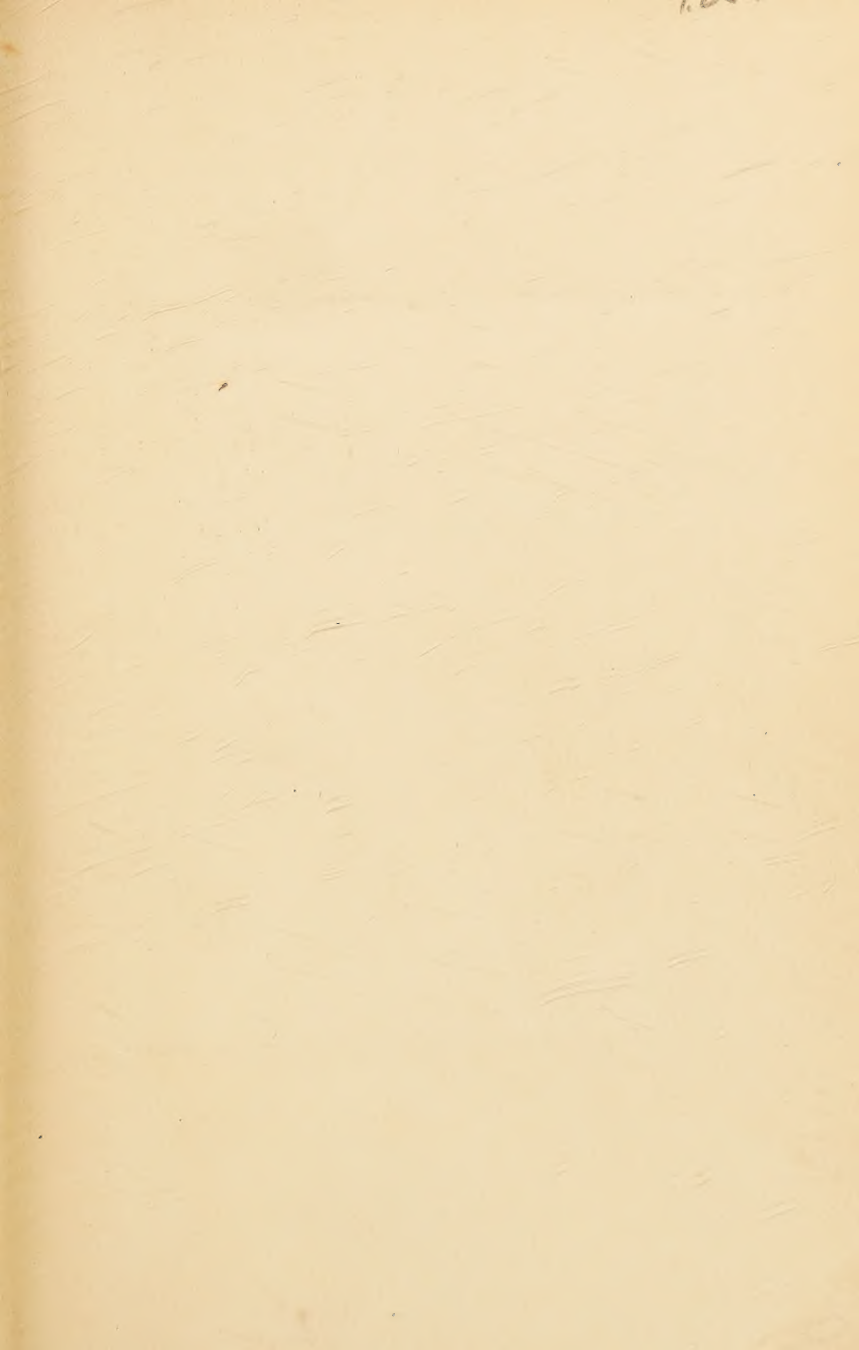
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A Day for Rest and Worship

The solitary side of our nature demands leisure upon subjects on which the dash and whirl of daily business, so long as its clouds rise thick about us, forbid the intellect to fasten itself.

—Froude, "*Short Studies on Great Subjects.*"



William P. Dana

A Day for Rest and Worship

Its Origin, Development
and Present Day Meaning

By
WILLIAM B. DANA



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Note

THE author of this volume, Mr. William B. Dana, a distinguished graduate of Yale University, and brother of the renowned American geologist, James D. Dana, was for forty-five years the editor and proprietor of the *Financial and Commercial Chronicle*. Before this work could be carried through the press, Mr. Dana died at his country home, Mastic, L. I., at the age of eighty-one, and the final work of revision was entrusted to a friend, who has endeavored to preserve the original form of composition.

Readers of the volume will discover in the author's preface the noble motive inspiring such a work in the midst of an exacting professional life.

THE PUBLISHERS.

Preface

THIS book, though suggested to meet a want in a special circle of professing Christians, appeals really to all men of thoughtful mind whether in or out of the church. None such we think are to be found who will not be ready from time to time to review their moral judgments. To meet this situation one day each week has been appointed by the Almighty as a day for rest and worship and challenges public attention. It stands conspicuous and distinctive by reason of its history and character. The observances which have been from the first and still are concurrent with its weekly advent, its focal position in the Jewish economy, and the divine origin always claimed for it, give it a prominence, and may I not add a gravity no other portion of the week possesses.

I hardly need to say that reference is had to the Sabbath. A day positioned as it is invites study not only because of its past history and origin but because in recent years a radical change has taken place in the esti-

mated worth and use of the day. Reaction from the rigidity and strictness of the former methods of observance has been in many cases followed by extreme license in life and opinion. This transition we may say was not unnatural. A change became inevitable. The theory urged by an important class which assumed a commandment to be in force and appealed to it as the authority for Sabbath observance, no longer satisfied the reason of the lay hearer nor even conformed to the practice of the preacher. Scientists, on the other hand, intent on divorcing the Creator from His works brought infidelity into fashion and a low conception of this same law of liberty largely made the gratification of inclination the corner-stone of a new principle of Biblical construction. Under such conditions how easy it was that the old reverence for the day should be lost and rejected, until many have been led to adopt and justify the adoption either of pleasure or business as the intended occupation of the seventh day as well as of the other six. So readily does man fall into believing what a self-indulgent disposition tempts him to believe.

We seek to arrest and reverse this tendency; that is sought, not by appeal to

statutory prohibition. Regulating by law the manner of living is not the Almighty's system. His code is a collection of principles and standards, intrusted with His earnest recommendation to a will that is free. Prescribed rules of action do not suit such conditions—they do not develop men but dwarf them. At the same time a vigorous, aggressive, Christlike life is impracticable, without a Sabbath for relief from the week-day occupation, and for use in cultivating love to God and neighbor. This is not mere dictum ; it is the teaching of the Creator clearly revealed, that the observance of the day is a needed help to the individual's wider growth and larger future.

My object has consequently been to disclose God's teachings in giving the world a Sabbath and to show the indispensable office in man's career the day was designed by God to fill. The order I have adopted for presenting the evidence has been determined by revelation. Every inquirer is thereby most clearly told to accept the account in Genesis as the true and only road for reaching a correct understanding of the appointment. Very little if any weight has hitherto been given to that feature in the ordinary arguments for observance ; yet, every subsequent declara-

tion with reference to the Sabbath claims in plain terms to be merely subordinate to it.

Following that lead, I have sought in the following chapter to bring out with the same detail and clearness that pertains to the Biblical narrative, the form and incidents connected with the original gift. A search so conducted has proved notably fruitful. It makes manifest the helpful position which a Sabbath for rest and worship was intended to hold in the relations between God and man ; it shows deep urgency in the Creator's earliest commendation of the day to man's use ; it likewise discloses that the ordinance was contrived, so as to be not only most responsive to man's needs, but by a peculiar device so placed at the time of its institution, and in subsequent revelations, as to be beyond any but willful forgetfulness.

Another feature of the original gift is that the Almighty made man "just and right ; sufficient to have stood, though free to fall." This idea of liberty, in its bearing on our subject, has led us to devote a chapter to the inquiry, how and why the Sabbath—having been established by the Creator, having been fixed in its weekly cycle, having been contrived so as to be in perfect correspondence with man's physical necessity, as also with

his higher aspirations and endowments, and by successive revelations earnestly committed to his keeping—how and why it, and all other helps to right living God has given man, were left to his choice to turn to his advantage or disadvantage, he having the power to make them his faithful servant or exacting master.

The risk attendant upon the possession of this power is evident ; but the peculiar suitability of the recuperative opportunities a day for rest and worship offers to a life beset and wearied by the cares and enticements of the world, and the special urgency which exists at the present time for their improvement and aid, are less widely acknowledged. For that reason it has appeared desirable to follow previous suggestions by a short study of the standard Christ's words and life reveal. Putting this standard over and against the temptations and degenerating influence which surround man's daily avocation and social activities, make plain the fitness of the day to safeguard the life. Finally I have set out very briefly the controlling principles of observance, which seem to follow as obvious.

The writer indulges the hope that the thoughts presented will aid in rescuing from loss and in restoring to more general regard the endangered Sabbath.

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CHAPTER I

A NECESSITY TO MAN

Acquaint thyself with God, if thou
wouldst taste His works. Ad-
mitted once to His embrace,

* * * * *

Thine eye shall be instructed ; and
thine heart

Made pure shall relish, with divine
delight,

Till then unfelt, what hands divine
have wrought.

—*Cowper, "The Task."*

Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work. But the seventh day is the Sabbath of the Lord thy God, in it thou shalt do no work " . . . " *for* in six days the Lord made heaven and earth, the sea and all that in them is and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it.—*Exodus xx. 8-11.*

CHAPTER I

A NECESSITY TO MAN

A QUITE general condition prevailing in civilized countries is that one day in every seven acts as an interruption to the routine of the other six. We are not referring to legal regulations ; it is a change in the method of life which society enforces, making the day stand as an interference with and a limitation upon one's ordinary occupations. It matters not whether one uses the day for pleasure, for work, for rest, or for worship ; however occupied, marked differences proclaim to the individual that the day is set apart and distinguished from any other by peculiarities of its own.

What gives to this situation a special distinction is that the custom referred to comes to us from a remote antiquity, that it has nothing in material nature to support it, and indeed is accompanied and may we not say preserved by a time measurement, the week, that is out of accord with all natural time records. Moreover, as there is no reason or

suggestion for the existence of the week growing out of any known material condition, how could it have been made continuous through the ages had it not been fixed in its orbit by some such hebdomadal or other periodical recurrence such as a day of rest and worship provides. Note moreover that these two features—rest and worship—have an influence in enforcing regularity in keeping the day, because they are qualities responsive to corresponding needs and desires common to humanity. Man's physical nature, subject to the law of work, must have rest, and his spiritual nature equally enforces worship; consequently rest and worship answered to the cravings of man's being and have helped to keep the Sabbath continuous and that in turn would seem to have tended to keep the week continuous.

We do not propose to enlarge upon these thoughts at present; later on they will receive development; they are only suggested now because they are of service in making prominent the truth that the Sabbath as it is called is a gift of God to man and not specifically a Jewish institution; that one day out of every seven utilized as the seventh day was designed to be, was a provision as strictly in conformity with man's needs for adjusting

his nature to his surroundings as the alternation of day and night is to all life.

The writer's purpose being then to unfold the Sabbath principle and not the Jewish Sabbath, it will be found, we think, that no more fitting introduction could be suggested than the words and sentiment the head-lines to this chapter contain. Even if we dissociate from them all idea of a command, no one can fail to acknowledge that we have there an opinion of the Almighty, strongly expressed, that the Jews needed the Sabbath, that it was essential to their physical and spiritual development, that they would be benefited in keeping it, and ought not to forget it but to observe it. Consequently the relation of this so-called command to our subject proceeds first from the thought: that if in God's opinion it was fitting and desirable that the Jews regard the day, why should it not be assumed that the same opinion applied with equal force to us? Accept our premise and the burden of proof is transferred to the opposer. We profess to be seeking to do God's will, and here is a clear expression of that will. Hence the alternative is presented of either showing the difference in surroundings which relieve the present races of men from the application

of the principle, or of accepting the conclusion.

But that is not the only reason for starting our inquiry as we have done. The commandment is read every Sabbath day in all our churches and is thereby given ethical prominence, as if it were the primary source of authority on the subject to which it relates. And yet a first look at the command makes it clear that it is not an original document at all. By its terms it does not claim to be; on the contrary it forbids that construction. The opening word "remember" is conclusive of an object to be remembered, making the authority of the command derivative and not original, while the closing portion gives such a full description of the original as the source from which the thought is drawn that the mind at once reverts to the earlier narration of great antiquity as the authority and explanation for the observance of the day.

What then, we ask, is chiefly needful for the reader to recognize at this stage of our argument? Obviously, the first point for the reader to recognize is the extent to which the later document is made dependent upon and to be interpreted through another and much earlier account. To be

fully understood they must be read together and construed together, the earlier precedent being given the full force which an original document is entitled to, and with which the command invests it. This relationship should be firmly fixed in the mind, that is to say,—(1) the closeness of the connection between the two accounts, and (2) the precedence invariably accorded the earlier document.

Note that the introductory words are, not “thou shalt,” but “Remember the Sabbath,” etc. “Remember” is more a form of entreaty and in no respect a command. It is a most positive form of expressing a desire that every reader should call to mind and be continuously thoughtful of an institution already existing, that has been during previous years forgotten. Why thus remember the day? Because as hereinbefore stated it suits man’s needs and is necessary for man’s well-being, illustrated by the circumstance that God in the beginning emphasized that importance, and here again in Exodus reaffirms the importance; the words in the commandment which explain and state the reason and authority for the word “remember” are these, “for in six days the Lord made heaven and earth, and all that in them is and rested the seventh day; wherefore the

Lord blessed the Sabbath day and hallowed it."

What then is called a command may be interpreted more concisely as being first, a reminder of a day which by another and more ancient instrument had been established and sanctified; second, a "reminder" expressed in such a short, positive, emphatic way—"Remember"—as to exclude any possible doubt of the author's opinion as to the imperative necessity for the day and for its observance; and third, a confirmation of both the need and the authority for the command, expressed by a specific recital of the act and opinion of the Almighty with regard to the day when He had created man. Thus the two revelations become in substance unified, with the earlier made the basis and authority for the promulgation of the latter, the command being justified, as it were, on the ground that the former recital had been forgotten and its teaching neglected.

This situation of the Sabbath record is a highly important feature and cannot be given too great emphasis. It shows that the appointment found in the decalogue, instead of being intended as the chief support for the world's observance, is but a minor incident in the evolution of the day. Later

in our investigation, that subordinate relationship will become evident; good reason will likewise be discovered why the command was put in the form it holds, and why it was given a place on the two tables of stone. These incidents are matters of history, furnishing the key to the interpretation. For the words in which that narration is expressed, studied critically and in connection with the observance of the day as practiced under what we call the Manna dispensation, also when the command was written and promulgated, force the reader to subordinate, not only the command but the observance attending the Manna miracle and all the early history of the day, to the account in Genesis; they fix the attention irresistibly upon a notable panorama of events spread out in the opening verses of the Bible record, provoking and challenging their diligent examination.

CHAPTER II

THE CLIMAX OF CREATION

. . . O Spirit, that dost prefer
Before all temples th' upright heart
and pure,
Instruct me, for thou know'st; thou
from the first
Wast present, and, with mighty
wings outspread,
Dove-like sat'st brooding on the
vast abyss,
And mad'st it pregnant.

—“*Paradise Lost.*”

CHAPTER II

THE CLIMAX OF CREATION

IT is not at all necessary for the purposes of our argument to determine the authorship of the opening portion of the book of Genesis or to fix the time when it was written, or when it was made a part of the Jewish record. The disclosures relating to its authorship and the like do not affect or concern this investigation. Whatever views respecting them be held, these verses are equally germane to our subject. They form the beginning of all history, and are referred to in the decalogue as descriptive of the origin of the day under discussion. With this relationship between these two accounts respecting the Sabbath so clearly defined, the course which the present investigation must take is manifestly shaped for us ; that is to say, since the suggestion in Exodus apprises the reader of the older record as the basis for the appointment, such citation forces the inquirer back to it as the first authority to be consulted. Evidently, as the writer of the command already stated,

that in them is; (2) discloses, by an ascending series of wonders, the creation of matter, of life, of man and (3) one other act which seems to be its culmination—the appointment for man of a day of rest and worship, which the Creator blessed and sanctified; going so far as to regulate and make continuous the weekly observance of the appointment through a grouping of the facts of the narrative into six periods called days and putting the Sabbath at the end of this seven-day time measurement. It is to these fundamental verities that the command refers us. Thus the inquirer finds himself not only led away from the command by its very terms to these verses in Genesis at the starting point of any investigation with reference to the Sabbath, but finds, on even a cursory reading of them, inducement for a deeper and more critical analysis.

We propose, then, to study this record closely, using as aids all sources of truth which may serve to broaden or throw light on the character of the composition and on the intent of its author. Our aim will be to interpret the facts and define their purpose, so as to elicit from the words a sense which will impart a meaning and a use to every phase of the account. It is no part of the

plan to attempt a reconciliation of the Mosaic account of creation with science. So far as the contents of this chapter may appear to have that look, it is an involuntary feature,—an incident to the study of a portion of Scripture which our subject has forced upon us. The method of treatment followed has been adopted merely to give the full and true significance to the opening pages of the Bible and to accord to the institution of the Sabbath its intended position and prominence.

It hardly needs to be said that the narration in Genesis has no analogy to a scientific document; considered as such, even the form of presentation does violence as it were to the method of scientific thought. Neither has it any analogy to an ordinary historical treatise. It meets a far higher condition and want. The truth is, science and history, so far as anything related to either is included in the development of our subject, are merely accidental happenings, appearing in our text by the force and direction of the thought we are treating rather than by any design of the writer. We indeed touch this phase of the investigation with reluctance, because it has long ago become almost threadbare. It intrudes itself, however, into

this discussion, even against our will, as it contains the basic truth and leading incident respecting the appointment of the Sabbath, and could not be omitted without doing violence to our subject, and neglecting facts which the author of the command had indicated as being of prime importance in the investigation of our theme.

While, however, making this disclaimer, it is to be noted as a highly satisfying feature of our exegesis, that in so far as it touches the field of scientific deduction, we are greatly favored in being able to use the ideas and not infrequently the words of a geologist who is everywhere acknowledged to be a leading authority in that department. As long as we keep in line with his statements, our science cannot be questioned. Yet speaking in a general way, very little outside of the Bible record would seem to be required to convince one that the account in Genesis could not have been penned by a writer who did not know that this world was a long time a-making, and know also that the creation of matter and of life took place in the general order in which according to present knowledge it must have occurred.

Note the first and second verses of the Bible record, and what do we find stated

there? Plainly that there was (anterior to the epochs subsequently specified) a period, of how great length is not mentioned, during which the initial process in the world's creation was progressing when "the earth was a waste and void, and darkness was upon the face of the deep." Words like those used for portraying matter in its rudimentary state can convey no meaning except a meaning that permits the introduction of some such idea as the nebular hypothesis suggests. Indeed, does not the narrative shut the investigator into some such theory by its very terms and by also shutting out the ordinary literal translation? Here we have, in addition to the specified six days, a seventh period (call it an hour in length, if you will, or millions of years, in either case it is an extra creative work and an extra period, and hence negatives the literal translation of these verses in Genesis) during which the "fecundation" of matter (such is the thought the passage conveys) was in process; that is to say (to use the marvellous and expressive words of the inspired writer, found in the marginal rendering in the Revised Version) while the "spirit of God was brooding upon the face of the waters." The expression "brooding upon," in the connection it is here used, literally

means incubating, bringing life into and endowing matter with powers which rendered it capable of the development thereafter gradually disclosed.

Milton no doubt had in mind that interpretation and an inkling of the development theory, which, as said, those introductory verses suggest, when he wrote the lines we have quoted on a previous leaf, and yet he lived one hundred and fifty years before La Place. Evidently the words were intended to describe that epoch, in the embryonic work of creation, while the diffused watery matter was, according to Milton's version of the affair, being made "pregnant" for the unfolding that followed. As yet there could be no spheres, not even any orderly revolution of matter; these would be impossible so long as the general situation could be fitly designated as a "waste and void" and "in darkness, with the spirit of God brooding upon the face of the waters." It may be well enough to add also that the duration of the "brooding" period could by no means have been measured by or borne any definite relation to a period of twenty-four hours, since the earth was not a sphere and there could be no sun to mark the recurrence of day and night; on the contrary the only conclusion relating to

that point the narrative authorizes is that this initial process was a gradual and lengthened one.

We thus find that the world is not necessarily dependent upon science for the nebular suggestion. It is an obvious outcome of the text we are considering. So obvious is this, that had we the right to presume that geologists had always studied the Bible as industriously as they have studied the processes of the material world, we should have reason to question whether they were not, like Milton, indebted to Revelation instead of Nature for the hint out of which the theories of development and evolution had their inception.

Indeed we claim for the account in Genesis more than that. The fact is the hypothesis of La Place and his successors is incomplete, if confined for its working out to the sole action of natural laws as we find them to-day. It is only when one accepts the aid of an exterior agent, as provided by the author of the account in Genesis, who was the creator of matter and through whom it became segregated unto nebulous masses, who also planted centres or nuclei of gravity in these masses, and endowed each with rotary motion—it is apparently only when one

acknowledges these difficulties bridged, that we have the initiative needed to complete the evolution the hypothesis assumes to account for. In other words, without the exercise of creative force, independent of and in addition to the laws of matter as they now exist, the nebular idea is unworkable.

Of a like or even more wonderful character are the verses which follow. Up to the end of the "brooding" period, we may assume from the words of the inspired writer that matter was inert. At length the fiat went forth, "let there be light"; and the divine record adds "there was light." The phenomena of light have been proved to be a result of molecular action and to be dependent upon fundamental qualities of matter, as now constituted. By this first command, therefore, it was not a completed sun that is referred to, but motion which at this juncture had its beginning; chemical combinations followed, and light,¹ heat and electrical action

¹ We make no claim to originality for the statements and facts of a geological character given in the following pages of the six days' creative work. The ideas and often the words are those of Prof. James D. Dana. Also the opinions regarding scientific matters advanced in the subsequent portions of this chapter represent his views obtained either from his published works or from conversations had with him by the writer.

It is proper to add, however, that Professor Dana is in no-

existed as the result. To be sure, after light had thus been made to exist (as related in the third verse), the narrative contains in the fourth and fifth verses a suggestion of a much later stage in creative work when the sun had assumed shape, and its power had become sufficiently visible to mark the day and the night. The feature which this third verse thus introduces (we refer to the mention of a source of light that separated the day from the night, that is the sun) it is important to observe carefully. That is so, not only because of the character the feature imparts to the verse now under consideration, but more particularly because it illustrates the dual form, if we may call it such, adopted by the inspired writer in making up the record of this and of subsequent days—first, the work, which by its order in point of time dis-

wise responsible for the textual and other conclusions drawn from the narrative or for the use of them. For instance, the above paragraphs relating to the first and second verses of Genesis are in important particulars a departure from his thought.

We refer our readers for Professor Dana's published views on the subject under discussion to the *Bibliotheca Sacra* for April, 1885, and to "Genesis and Science," a little book which contains a lecture delivered by him at Yale College, March 29, 1890, and published by the Student Publishing Company, Hartford. See also "Creation" by Prof. Arnold Guyot, Charles Scribner's Sons, New York, 1884.

tinguishes the period, is given, and then a much later development, from or in the line of that particular kind of work, is alluded to or stated. Thus, for instance, in the present case the writer has, up to this point (that is to the end of what is called the first day), said in substance (1) that in the beginning God made matter, and (2) "brooding upon it" matter became endowed with certain properties (3) which set it in motion and through motion evolved light and heat, and (4)—here the writer following out the idea of light to its fullest and final development, states—in process of time, by the continued action of the same laws and properties, was evolved a "light" (the sun) which divided and marked the day and night.

Thus matter—endowed with force in the "brooding" period and evolving motion during the first day—is found when the second day opens in active revolution. Thereupon the making of the universe is set a-going; and the work of dividing, subdividing, and arranging of this active matter, which primarily we may assume had been diffused through the immensity of space, followed as natural results. Hence the second day's creative work may be explained by referring the fiat to the natural outcome of rotary mo-

tion which gradually made defined spheres out of this "fecundated" matter—the earth, our planetary system and perhaps other heavenly bodies,—thereby separating this mass of watery matter (or as the sacred writer expresses it "dividing the waters from the waters") and leaving the earth apart with a great expanse or "firmament" about it.

This done—the other words, the separation of the spheres being completed—the record of course drops the broader field of universe of matter, and confines the narrative to details relating to this world and its occupancy. Hence in the third historical division we have related how the Creator (1) brings out of this hitherto liquid sphere the gathered seas and dry land and (2) gives existence to plant life.

Note here again, as in the previous verses of the record, the marvellous accord with the order of necessary development which is observed by the inspired writer. Says Professor Dana, "The melted condition of the earth when first a sphere in space is not doubted by geologists, all geological and astronomical facts favoring the conclusion." But in process of time through the action of the same forces already described such

changes occurred that "the waters under the heavens" were "gathered together into one place" and the "dry land appeared." The earliest appearance of dry land was in what geologists call the Archæan era; and it is interesting to note that among the oldest mountains of "the oldest dry land are the Adirondacks, and the Highlands of New Jersey." Though through heat or other cause the fossil record which the earliest rocks may have contained has been lost (unless the quantities of graphite, a variety of carbon, which is common in the Archæan rocks of Canada, Rhode Island, etc., may be taken as evidence of marine plants in great abundance), yet it is none the less certain that plant life must have antedated animal life.

That course in evolution seems to be quite evident, for a distinctive feature of the plant is its power to appropriate and assimilate matter directly, whereas animal life depends upon the products of previous organization. This principle and conclusion is equally undeniable even if we admit as very rare exceptions the existence of plants living in part on organic matter and in part on animals not confined to organic nutriment. Moreover this order is the obvious order of creation, for, as Professor Dana adds, "the

lower species of plants are capable of existing in waters hotter than animals can endure ; and therefore the condition of the waters of the globe would have suited them very long before they were fitted for animal life ; very long, because diminution in temperature must have gone on with extreme slowness."

The dual feature of the narrative noted above is more fully disclosed in the epoch now under review, and in those following this feature, it must be understood, appears in the text not by accident or idle fancy, but in response to an imperative need the author had in filling out the record. That is to say, the inspired writer having adopted for a profound purpose, a purpose more fully explained in the following chapter, the weekly cycle as the vehicle for enforcing the truths the author had to deliver, we can conceive no other so orderly method in which he could have developed his thought. He thereby was able not only to carry up the history of creation through this framework of days step by step from a lower to a higher work, but with each epochal work to group all its allied later development in such a way as to include the whole subject of creation within his brief weekly cycle. That,

as we have seen, was the method pursued when light was the subject; so now again when life has become the theme, not only is the lowest type of its kind of life first mentioned, but thereafter, are suggested and grouped the later productions or developments of the same or allied classes.

Accordingly, this third epoch opens by naming grass and herbs, which, in the common parlance of the day, no doubt expressed the simplest plants; the lowest of their class would be the earliest form of life, for as already stated even when the temperature of the water was very high (Professor Dana says 200 Fahrenheit) some plants would have survived. Having in that way revealed this epochal fact, the Biblical writer continues the plan of his narrative by adding a suggestive reference to the later growth. All then that can be inferred from the mention of fruit trees in the same sentence with grass and herbage is that, after the rudest plant organism had been called into existence, in the course of time this rudest grass was followed by (or if the reader prefers was developed into) the higher forms of plant life. How this progress or development proceeded the Bible narrative does not fully state. The earth is told to "bring forth" and is said to

have "brought forth" the plant "yielding seed."

It is worth while to stop here long enough to consider what significant words those are we have last quoted. We see that the nature of the creative work changes at this point. Are not these two expressions strikingly suggestive of the change made, the latter "seed yielding" being peculiarly apt at this juncture when the narrative passes from the inorganic to the organic; for the term "seed yielding" not only recognizes the break but typically designates the important function which distinguishes the simplest plants as well as the most complex. That accuracy of detail further shows how thoroughly well the author of these words understood his subject who being able scientifically to define while he was describing the change made in the nature of the creation. Moreover not only in this principle of reproduction and growth which are the leading characteristics of life stated clearly, but the author further marks the transition from the inorganic to the organic by recasting the phrase he has hitherto used to denote creation. Up to this point the record has said "let there be light," "let there be a firmament." Now that form is dropped and

in its place we have "let the earth bring forth," "let the waters bring forth," etc. Does not this feature and the other change in the phraseology, remarked on before, evidence a very advanced state of scientific knowledge guiding the mind and pen that constructed the account?

Passing now to the work of the fourth epoch we would remark that the general reader has been wont to speak of this portion of the record as stating that the sun and other heavenly bodies were made within the period it covers. Nothing of the kind could have been meant by the writer; it would be wholly out of harmony with the method and character of the narrative. Even going back to the first day in the record we have, as heretofore noted, not only light created, which we may assume was originally light produced everywhere by matter in motion, but following that, we have mentioned as in process of development another source of light which occasioned alternate light and darkness further explained by the words, "God called the light day and the darkness He called night." Presumably the sun had been a-making while the earth was in process, and as a part of the same movements and subdivisions of

matter which shaped the whole solar system. We say presumably, because not only the facts disclosed in the first epoch, but other facts of the narrative are inconsistent with any other interpretation! Of this nature are the references in the second and third epochs to a firmament surrounding the earth, and to the waters being gathered together, causing the dry land to appear and the whole work to be crowned with plant life. Obviously all this can be understood only on the assumption that "He who hangeth the earth upon nothing" had already provided for this full formed sphere the same laws of matter and of motion, the same anchorage in the midst of the firmament which now obtain.

Note accordingly that the description of the work collated in the fourth epoch does not start off with an assertion that God at this junction made the sun and the moon and the stars; nothing of that kind is found here, but (in the same form observed above, which is so obviously indicative of the gradual development) the verse reads "let there be lights in the firmament"; that is, let the sun and moon and stars "be" no longer obscured, but let their unobstructed light complete the purpose God had in placing them

"in the firmament." This is the only natural rendering of the words cited, and the subsequent half of the day's record is merely a conclusion from the previous statement, its intended meaning being according to our view made more obvious if, in reading, the word "thus" is inserted—"And *thus* God made the two great lights," etc. The purpose the Creator had in forming the sun, which had not hitherto been fully served, is explained by the context, and more especially by the general expression twice used "to give light upon the earth"; for the earth now needed the unweakened light to perfect the life which had been created. Hence we have in this fourth epoch the record of the momentous fact that subsequent to the creation of plant life, the earth went on cooling until the sun's rays broke through the barriers which hitherto had kept back their force and for the first time flooded the earth with their liberated, vitalizing light.

What a sublime occasion this feature in development must have been, and how worthy of distinctive mention, when the earth had so far cooled that the clouds and mists which had enveloped it in its heated state began to be permeated and dissipated. By the expression "let there be light in the

firmament of the heavens to give light upon the earth" we cannot of course suppose reference is made to the time when "the earth's long existing envelop of clouds" had wholly disappeared, but to the time when "the purpose of the sources of light" was so far developed that the sun was at the point of beginning to be "to the earth the actual source of day and night and seasons."

Hitherto the sun's energy was to such a degree intercepted that it could only feebly have influenced the earth and its budding life. Now as that life has been bestowed, and the need was supreme for unfettered action, the sunbeam, first a little less obscurely but at length in the full measure of its power, was let loose to flood the earth with its occult generating force which "brought the carbon out of the air, put it together in the weed or the plant and lifted each trunk tree above the soil."¹ But while the concurrent development of the whole planetary system of which the earth is a part was historically and scientifically the important fact to be stated, there is evident here, as all the way through these verses, the higher purpose apparent, that the spiritual and devout side of the teaching of

¹ "The New Astronomy" (page 72), by Professor Samuel Purport Langley.

the record should not be lost ; so the writer stops the flow of the narrative, as on several other occasions, long enough to make the additional affirmation that "the two great lights, the greater light to rule the day, the lesser light to rule the night" and "the stars also"—which now at length in accordance with the plan perfected in the beginning become visible were but a part of the Almighty's creative work.

We are next carried along to the fifth stage in this progressive drama, where the narrative reached forward another stride to animal life. As usual the inspired writer is most felicitous in describing the change—"let the waters bring forth abundantly the moving creature that hath life," is the form in which the Revised Version puts it. Was it possible to have designated more accurately than has been done the primordial form of the animal kingdom into which life was in the "beginning" breathed. Observe first the significance of the words "moving creature"; those words do not necessarily mean the power of locomotion or motile power but simply the faculty of movement.

Hence the expression "moving creature" not only suggests the embryonic or rudimentary state of invertebrates, but seems to

have a broader significance, being most aptly descriptive of the characteristic difference between animal life and plant life ; perhaps we may say more nearly descriptive of this distinction than any words to be found elsewhere in the narrative. Then again mark that the waters are not only told to bring forth "moving creatures," but to bring them forth "abundantly," or as the marginal translation has it, "to swarm with swarms of these creatures." When we recall the marvellous fertility of the lower organized forms of life the meaning cannot be misunderstood, or the intention of the writer questioned ; most obviously he had in mind the lowest organisms.

The fifth epoch is thus distinguished for being a record of the introduction into the world of the earlier representatives of the animal creation. We may perhaps also presume, judging from existing conditions (for there is not a word in the narrative which would exclude the thought), that the span of life with which the waters were endowed was not wholly confined to the medium in which these "moving creatures" were brought forth, but that some of the early organisms were given or developed wings and other organs which put them in correspondence with the air, their new environment. As to

that, however, the writer is simply silent, for the fact was unimportant in the development of the object and plan. He tells us that bird life followed—after how long a lapse is not affirmed, but it seems reasonable to infer from the text, as it stands, that the hiatus between the creation of animal life and the creation of the animal with wings was not long measured as a fraction of the ages the work of creation occupied. Finally we have grouped together in a comprehensive generalization (in accordance with the form of the narrative all the way through) the subsequent of later development of the same two classes—that is the animals “the waters brought forth” and the winged animals that “fly above the earth.”

We have now come to the sixth and last day's work. Nothing more is necessary in describing the creations of this epoch than to quote Professor Dana's own statements. “The fiat of the first half of the sixth day begins ‘let the earth bring forth,’ and the words that follow describe the mammals,—the division of vertebrates of which man is the head. . . .” That is to say—“the succession in the living tribes given in this part of the chapter is (1) invertebrates and lower vertebrates (fifth day); (2) mammals,

or the higher vertebrates (first half of the sixth day); (3) man, the head mammal (second half of the sixth day). . . . Science might say that the principle of zoölogical classification would have been conformed to more closely if the work of the fifth day had ended with the invertebrates, leaving all the vertebrates to the sixth day. But this arrangement viewed in the light of the philosophy of history is no improvement, since the record, like the rest of the Bible, has special reference to man in whom is the consummation of all history. The sixth day's work includes only that particular division of vertebrates to which man himself belongs, whose common characteristic, that of suckling their young, is through the feeling of subjection, reverence and affection it occasions, of the highest value as a means of binding child to parent, man to man, and man to his Maker."

Here the character of the narrative changes. The six creative epochs had already proclaimed God to be the Almighty Creator and had outlined His acts so far as they were connected with this world up to man's creation, the culminating work in the series of marvels, for whom all things that

had been made were made. These two thoughts, God the Almighty in heaven and man His representative on the earth, had likewise been so placed in the record as to converge upon a single point—man's affiliation with his Maker. The revelation of this kinship was thereby made the obvious purpose of the disclosures recorded in the six days already reviewed.

But the conception was as yet evidently incomplete. A further and most vital contingency had to be provided for. Man when created in the image of the Eternal One became "a living soul" and held relations to the Creator which were not even limited by time. Consequently the six epochs already detailed having revealed the alliance, another day, a seventh was added, to be used by man for preserving, perfecting and eternizing these relations. The final day was not, however, a day of work or for work, but a day consecrated to man—a day of rest and worship. How appropriate and needful under the circumstances such an ending is we shall see better as our investigation progresses.

It is not too much to claim here that a day that comes as the conclusion and end to such a developing series of acts, the work of such

succeeding epoch rising to a higher work until man has been reached, the beneficiary of it all—it is not too much to claim that this final day must have been intended by the Creator to hold a controlling place as the objective work in this record of creation. Like the keystone of an arch, it supports and gives binding effect to all parts of the record—binding the days each to each and making manifest as the purpose of the entire narrative God's desire to "pour His life into man" and help man in "rendering his life to God." Interpreted in this wise, too, very few wise fail to realize the pertinency and intense earnestness of the entreaty with which the later Sabbatic revelation begins—"Remember the Sabbath day to keep it holy."

CHAPTER III

THE WORLD, WEEK AND SABBATH

From harmony, from heavenly har-
mony,
This universal frame began ;
From harmony to harmony
Through all the compass of the
notes it ran
The diapason closing full in man.
—*Dryden, "A song
for St. Cecilia's day."*

And God blessed the seventh day and hallowed it.
—*Genesis ii. 3 (Revised Version).*

CHAPTER III

THE WORLD, WEEK AND SABBATH

WHY was it that this wonderful bit of inspiration given in the early verses of Genesis revealing at once the author and the method of creation and closing with the establishment of a Sabbath made for man—why was the record divided into epochs called days and given to us in that framework? This is a reasonable question and naturally comes next in the orderly development of our subject. It will suggest itself to almost every one reading the account; and not unlikely with many, it may give rise to a feeling akin to disbelief in the accuracy of the entire six day record. A familiar division of time is used, even its natural limits of evening and morning are repeatedly stated, and yet the narrative interprets itself so far as to necessitate a definition which shuts out that division of time as the actual measurement of the epochs, and gives to the whole period indefinite length instead of six days of twenty-four hours each.

This division of the text was vigorously criticized by Professor Huxley in the lengthy controversy he had with Mr. Gladstone, about

a dozen years or more ago, over the interpretation of these verses in Genesis. The truth is, we have never seen it satisfactorily stated why a seven day cycle was used for the conveyance of the facts the account contains. Even Mr. Gladstone failed to make a reasonable presentation of that feature. His misstep not only afforded Professor Huxley the opportunity to disclose an obvious weakness but brought the whole theory of interpretation Mr. Gladstone contended for into disrepute. This the professor did when he urged that Mr. Gladstone's method of dividing the creative work was not only irrational but made his diagnosis devoid of object or meaning. In previous pages we have already traversed those allegations by showing that the weekly cycle not only had an object and meaning but was a most essential feature of the revelation. This chapter is added merely to amplify and reënforce that thought. If the new matter our plea covers makes more obvious the purpose of the weekly cycle, and so annuls Professor Huxley's criticism and vacates both his and Mr. Gladstone's assumption, as we believe it does, it will impart a fuller, richer and wider significance to the early verses in Genesis than they have hitherto enjoyed.

It has often been said in explanation—of Mr. Gladstone's view—that the day was used merely as a convenience in Biblical language, a generic term including every division of time ; thus we find it stated in the Second Epistle of Peter (chapter three, verse eight)—“Beloved, be not ignorant of this one thing that one day is with the Lord as a thousand years,” again in the second chapter of Genesis, that is in the very next chapter following the detailed account of the creation we have been reviewing, we have the whole creative work spoken of as done in a day—“in the day that the Lord God made the earth and the heavens.”

Evidently, any one who depends upon that explanation will fall short of an explanation. The quotations cited have perhaps a bearing upon the point under discussion, for they relate to a meaning of the word “day” which is significant in connection with its use in the narrative ; but do they not fail to furnish the reason why the formula in which the truths are collected was adopted? Had the object been merely to reveal God as the Almighty Creator, the successive creative acts could have been more clearly and effectively stated without burdening the text with such an irrelevant division of the subject. Is it

not true that some additional teaching must have been intended, a teaching which was conveyed or at least furthered by the formula used? This conclusion appears in the nature of the case quite evident. Besides that, the narrative bears internal evidence of being forced into the form selected,—an arrangement which we have the right likewise to claim would not have been chosen without a distinct purpose and without a purpose which promoted in an essential way the object of the writer. Note first the peculiarity, that there are really seven distinct creative works and periods in the narrative and yet only six are numbered. Such an obvious exclusion of one period from the count is certainly strong affirmative evidence of a predetermined purpose in view, which was thereby served. For no one of the seven is more important as a stage in the series of disclosures than the unnumbered first. It includes the great initial step, the creation of matter (“without form” and in “darkness”) with the Spirit of God “brooding upon” this inert matter and thus endowing it with the properties which resulted in producing what is described subsequently in the verses covering the first and second days, and perhaps later days.

Again, the method adopted of collating the facts, which we have several times in the previous chapter drawn attention to—that is of grouping in the same day or period a series of creative work all allied with or relating to one subject matter, though the last mentioned work be of a much later development than pertains to the earliest of its class which introduces the period—that method may be accounted for through this explanation ; it at least affords a rational reason for the plan followed. Admit that the narrative had a special purpose for thus bunching in a general way the creative acts into six grand groups, and yet preserve the distinguishing gradations in the progressive drama of development,—admit that, and the dual character of the record which some of the days bear is no longer perplexing but edifying. Moreover, we think we are justified in this claim when we consider what is gained in this way through these verses. Besides proving God to be the Almighty Creator, in and through them is established a wholly artificial division of time called a week closing with the contrivance of a weekly Sabbath—“made for man”—on which God “rested from all His work” and which He “blessed and hallowed.”

In the light of these suggestions the assumption we think is irresistible that the framework in which is presented the account of the creation was a special device ingeniously designed and skillfully worked out as a vehicle for the establishment and perpetuity of these two remarkable institutions—the week and the Sabbath. They stand together. Take away either, the other falls. That being the form and substance of the verses they become one in aim and use, the form no less than the substance contributing to disclose the true relationship between God and man and to bind the latter to the former. For while (1) the substance of the narrative reveals the Almighty as the source and origin of matter, of life, and of man made in the image of his Maker, and consequently both suggests and enforces worship, (2) the form of the narrative actually establishes such worship in perpetuity by this divine arrangement of seven day periods,—the continuity of these periods being secured by the weekly recurrence of a Sabbath and the continuity of worship by the regular recurrence of this day which has ever since served as the corner-stone in the world's preservation of that worship.

With reference to the week, it is not at all

vital to our suggestion that the reader acknowledge it to be of divine origin, or to assume that it had its origin at the time this revelation was framed. It would be sufficient for our argument to say that the week existed before, and that it was made use of on this occasion to establish a day of worship in connection with this revelation of the Almighty as the object of worship. The unity of the account, the importance of its dual character for the completeness of the thought revealed, are obvious whichever view be held as to the origin of this artificial division of time.

And yet we have assumed that the world, the week, and the Sabbath are alike God made, because the conclusion appears to be not only a reasonable assumption, but is the only reasonable conclusion that will fit into the whole record and give force, meaning and use to every part of it. Of the week no one can doubt that it must have had an artificer, for it is essentially an artificial period. Nature's unit of time is the day. The month and the year are groups of this unit developed from nature ; at first the moon produced the month, after that the year regulated it ; similarly the months and the seasons produced the year and the sun regulated it. One may be said to be born of the moon and rec-

tified by the year, the other to have been born of the months and the seasons and rectified by the sun. Hence whatever man has had to do in fixing these three divisions of time has been merely as interpreter,—they have made themselves and perpetuate themselves.

As for the consecutive week of seven days, God or man must have arbitrarily established it, for there is nothing in nature out of which it could have developed. The truth of this statement so far as we can see is in no measure affected by the suggestion that there are seven chords in the musical scale or octave of to-day, or that seven conspicuous heavenly bodies, "the seven stars," were long ago noted, or that there were seven hand-breadths in the Egyptian cubit, or that the number seven is woven mysteriously into the esoteric philosophy of the universe. We have no warrant for assuming even the existence of these or any of these thoughts as antedating the account of the creation. Besides, if we had, how vivid the imagination must be which could evolve the theory that such facts contain the hint to man for making the seven day week. Take as illustration the seven stars of Ursa Major or the seven heavenly bodies sometimes called "the seven stars." As to the "heavenly bodies" re-

ferred to, who would have collected them into a group of seven by adding the sun and the moon to the five known planets—such an incongruous unnatural group—to suggest ; and as to the seven stars of Ursa Major they are by no means conspicuous enough among their companions to have been distinguished as only seven unless the desire had first existed to select that number.

Moreover, suppose man got the hint for a seven day week from some source, how was its continuity to have been secured ? Assuredly that could have been attained only by some notable event of weekly occurrence which chimed in with the life of the whole people and appointed by an authority sufficiently broad to enforce its unending observance over a wide district. Such a peculiar division of time would necessarily require for its beginning or end a religious festival or a market day in the celebration of which the mass of the population would join to ensure its general adoption and perpetuity. The week has no moon, it has no sun, it has no seasons to mark its lapse or keep up its unending rotation. More than that, there are none of us but may, with all our almanacs and in the midst of our employment and association, mistake the day ; and if we turn

our thought to an age when these helps to memory did not exist we can easily perceive that something more than the arrangement of such a period would be necessary for its continuity.

Then again the creator of the week, in creating a cycle so out of harmony with nature, must have had in view an important end. That conclusion follows from the abnormal character of the period ; unless it performed a high service, no excuse for the existence of the intruder could be found. Some who think it a device of man claim that its purpose was to divide the month, thus securing for it a semi-natural origin. One and a serious defect in that explanation is that the continuous week of the Bible does not now and never did or could divide the month. A corresponding week day falling on a corresponding date of consecutive months or years has under every system of computing time been a rare exception and not the rule. For instance, a strictly lunar month is a little over twenty-nine and a half days, making the months of the year divided by lunations twenty-nine and thirty days alternately ; clearly such months are incapable of division by seven and hence could not have originated the thought.

The fault then in the theory that it was a convenience for dividing the month may be expressed in a few words by saying that the continuous week not only is not a factor of the month but it wholly disregards the month and year by heedlessly cutting across the division lines of each. Had the Bible week only contained five days, a more plausible theory to account for its origin might have been evolved. That is to say if at any early day of the world's history a need had been felt for a shorter division of time than the month, and if we may assume observation to have already disclosed that a solar year was eleven days longer than twelve full lunations (or 365 days—the length of the year from some early date in Egypt), a five day period might have been suggested for breaking up the month, as it would divide a full year. But after all, treated as a mere matter of convenience, what would a people gain by separating a month into parts? Having settled upon the days the lunative cycle should contain, its progress would seem to be best noted by stating or calling the day by its number in the cycle. Any breaking up of the larger period into smaller periods would be a sacrifice of simplicity—encumbering the cal-

endar with useless lumber. This appears to be a fair conclusion, we repeat, unless a specific and important general object for the creation of the smaller period be found.

The latest derivative theory we have observed is one which attributes the week's origin to a peculiar make-up or combination of the siderial and synodical months. Neither measure being divisible by seven, the writer seeks to find a number that is. We state this method in full because it partakes of defects common to all theories of that class. "The siderial month consists of twenty-seven days, seven hours and forty-three minutes nearly; the synodical month, *i. e.*, from new moon to new moon, is longer, being twenty-nine days, twelve hours and forty-four minutes nearly; which yields an average of twenty-eight days; that condition is assumed to have given rise to the institution of the week." A manifest refutation of this proposal is that the average of the two measurements is not twenty-eight days or any multiple of seven; the average is nearly a half of a day more than twenty-eight days and hence does not suggest the divisor seven any better than the siderial or the synodical measurement standing alone does.

Indeed all that can be said in favor of this unnatural average is that it is a trifle nearer to being a multiple of seven than either cycle taken separately. That result might perhaps be of some interest to an inquirer as an encouragement to a further investigation if the factor given was "the seven day week," and the end sought was to form a month of which the week would be a divisor. What we are considering, however, is not a puzzle with one or more quantities known, but an effort to discover what in nature led the world to institute or accept a wholly unknown time measurement, the continuous week, or what useful end suggested its creation and helped the world to preserve it. Note the congenital incapacity of the proposal cited above, that instead of being a self-sustaining automatic arrangement, it has within itself the seeds of dissolution. As the siderial and synodical average adopted is less than the actual average cycle, it would with the lapse of months be getting farther and farther away from its contrived purpose and hence soon fail to divide the month unless made to lose the character of a continuous week by being forced periodically into conformity with its divisor by an arbitrary adjustment.

We get no nearer solving this mystery by consulting history. To be sure history tells of various nations whose calendar has at times contained shorter cycles than the month ; it tells of no nation, however, which has had these in use except where they were made for and served a distinct purpose, and no one of them affords any support to the theory that the continuous week was a human contrivance. So far as now known, the only small division of time other than the week which was so constructed as to disregard, that is, cut across the month, was the period long in use by the Romans and called according to their idiom *Nundinum*, the nine day period. This was a convenient device for market purposes and was made up of a market day followed by seven ordinary days, then another market day with seven other days following and so on—a market day thus being always the ninth day including the market day preceding. But these periods were never continuous through the years, for the year was not divisible by eight. Besides, according to Roman custom, a market day could not be held concurrently with a religious festival. Consequently at the beginning of each year a body of priests fixed the calendar starting the *Nundinum* so that a

sacred festival would never be interfered with by a market appointment.

Notice how this annual break and need for readjustment to conform to a national peculiarity not only throws the Nundinum out of character with a continuous cycle, but also suggests why a market occasion suitable for one nation at a single epoch never could have secured for the Roman nine day period or for a seven day week general and lasting observance. Such an object might easily answer for a single nation if having like market requirements. But even in those days, the world of nations included climates, products, habits, and needs altogether too varied to have adapted themselves to, and to have had enforced within their territory, the same cycle with the same object. And if we must acknowledge the impracticability of the attempt, then, how utterly futile would a device, so out of character with present business methods and social life, prove for establishing a perpetual time period. We cannot consequently discover any important likeness between the continuous week of the Bible and the periodicity of these local and temporary market appointments which have existed for a time and died out with their usefulness.

Another conjecture relates to recent explorations at Babylon, and the great quantity of very ancient tablets claimed to have been found there. These statements are of interest in connection with the foregoing because of the broad assumptions based on them by Prof. Frederick Delitzsch of the University of Berlin. In one of his lectures delivered in New York (January, 1906), he is reported to have said that those tablets carry the history of the world much further into the gray of antiquity than the Hebrew records do. As proof of this claim he asserted that the tablets recently found at Babylon showed an advancement in scientific acquirements in that locality, especially of astronomical knowledge, so superior to all other nations that we moderns are still living by the teaching in astronomy and mathematics that locality possessed ; a special acquirement, he added, was that "the Babylonians had the decimal system ; they divided the hour into sixty minutes ; the circle into 360 degrees, devised the twelve signs of the zodiac and also the seven days of the week with their names—Sunday, Monday, and so forth."

Those are bold assertions calling for clear proof. As to the question of relative antiquity, it seems to be recognized by the best

Biblical scholars that the earlier portions of the Hebrew records were compilations of, or gathered from ancient documents, the date of which is unknown. This view being accepted as correct, and was the opinion of Prof. Francis Delitzsch, the father of Prof. Frederick Delitzsch, as expressed by the father in his commentaries on Genesis.¹ The claim of the son would consequently at least appear not fully in accord with the father's view. On the contrary, the facts the tablets disclose, if correctly deciphered, were more likely drawn from the same revelations, the same ancient records which helped to inspire the Hebrew account, only the latter goes back further, that is, to the very "beginning" of things, and to God, the Creator, who made the heavens and the earth, having established and revealed to man the laws governing the movements of each. Besides that we have seen no sufficient reason offered as yet for the rejection of the view that has hitherto prevailed "that the ruins now covering both banks of the Euphrates are those of the Babylon under Nabopolassar 625-604 B. C., and under Nebuchadnezzar 605-562 B. C." Accepting this on the previous suggestion

¹ See the English translation of his commentaries published in two volumes by T. & T. Clark, Edinburgh.

would obviously negative Professor Delitzsch's claims, and leave unchallenged by the tablets the conclusion as to the origin of the week we have reached above.

Thus by these various ways we are led up to the thought that the week was God's device, and further that its purpose was to establish and preserve a day for rest and worship. There seems to be no other reasonable hypothesis—no way of escape from the conclusion that the Sabbath for the worship of the one God who created the heavens, the earth, and man,—is the objective end which gave, and that it is the only known object which could have given perpetuity to the week ; the only object perfectly fitted for establishing a continuous week suited to the habits, the occupations, and the civilization of all peoples, in all ages, and in every stage of industrial development.

Accepting that hypothesis, and every part of the account in Genesis, as heretofore assumed, becomes intelligible, pertinent and harmonious. We find the narrative as an opening in a revelation to man of the unseen universe and of his relations to it—a kind of preamble that records in outline the leading essentials which in subsequent revelations were unfolded more at large. It discloses

first in a few brief sentences an almighty one who "in the beginning" out of nothing made matter "unformed and void" and provided laws which endowed matter with motion. This is the basal idea—an announcement, as its leading purpose was, struck at the root of idolatry and object worship, for it revealed a Being who was at once the author of the material universe, the controller and the director of all the forces of nature and hence superior to and supreme in nature.

But to stop there would make the chief teaching of the recital a negation, with only God's power revealed. The end in view was far different and far more than that. It was to focus the attention of man upon his relationship with this creator and His work, rather than to leave man overawed with a sense of the power of the Almighty One. Hence the writer proceeds in a general way through the first three divisions of time to detail step by step the grand successive stages of creation, as from this universe of watery matter in motion the creative work is brought down to light, to spheres with a firmament or spaces between them, until out of it all has been evolved the earth, dry land and sea, and plant life has been bestowed upon that earth from the same almighty hand. But even

then with the world formed, with the vegetable kingdom organized and nature's great food-producing laboratory set in motion, the preparation only for animal life has been made. So again by means of another division of time, another triad of days, the creation and its purpose is further unfolded, the close fellowship of the omnipotent one also revealed, and the wish for man's desire and love to be fixed on Him expressed. This is done by the writer unfolding the secrets of the ages while this world, made as described, was filled with animal life, and finally telling how as the crowning act and consummation of the Almighty's work man was created, and was created too by God breathing into him "the breath of life," he thereby becoming "a living soul."

No one may presume to fathom the depth of meaning contained in this declaration, that God's life became man's life. "Omne vivum ex vivo" is the verdict of science in its fruitless search after the link "between the living and the not living." Eternal life from the Eternal One seems to be the restful assurance of this earliest recorded revelation. How fitting a climax that pregnant and impressive announcement forms to this series of creative wonders! The imagination almost brings to

the ear those "celestial harmonies" filling the "eternal regions" at this thrilling moment "when the morning stars sang together and all the sons of God shouted for joy" (Job xxxviii. 7).

But even yet the revelation is incomplete. One other disclosure remains to round off the work. The personal relations to his maker of this godlike man must not be left without more explicit expression than that contained in the inference drawn from the events and facts related; those relations must be unmistakably declared and fixed. Hence we have an equally suggestive close to the narrative—the setting apart of the seventh day of rest and worship, a most beneficent and humane gift, which was made for him also, and blessed and hallowed by this almighty and all-loving Creator.

CHAPTER IV

GENESIS AND SCIENCE

Man is Nature's rebel. Where Nature says die! Man says I will live. According to the laws previously in universal operation, Man should have been limited in geographical area, killed by extremes of cold or heat; . . . but by his wits and his will he has advanced and become so unfitted to the earlier rule, that to suppose Man can return to Nature is as unreasonable as to suppose that an adult animal can return to its mother's womb.

—“*The Kingdom of Man*,”
Prof. E. Ray Lankester.

God to remove His ways from human sense
Placed Heaven from Earth so far, that Earthly sight,
If it presumed, might err in things too high,
And no advantage gain.

—“*Paradise Lost.*”

CHAPTER IV

GENESIS AND SCIENCE

THE contents of this chapter formed no part of our original scheme. At the start we designed to encroach upon the field of science only in direct connection with the Biblical account of creation in Genesis ; that we have done in a previous chapter, and to that extent we deemed it to have been a necessity for a clear understanding of the text we were studying. The feature of natural development, so obviously made an essential there, has led to this further investigation ; because so many of those who take up the winsome idea of evolution at all adopt it as the universal solvent, projecting their theory so far beyond the knowable as to end in the disavowal of God.

Students, familiarized with those ideas in their lecture rooms and text-books, are more or less in danger of taking up the same low conceptions their teachers encourage, having their confidence and trust in an almighty one undermined, and their faith in a here-

after weakened if not wholly lost. The liberal open mind of youth is a fetterless thing that does not easily brook constraint. Such a state instinctively inclines the unwary to a theory which wholly relieves the budding spirit from accountability either human or divine. Consequently what we aim at here is not to teach men versed in science the A. B. C. of their profession, but to fend off by a few suggestions the too broad claims as to the scope of natural development, and thereby clear the way for the reader to get a reasonable view of science and the world, with God in both. Be assured there is a God, there is a hereafter, there is an accountability, whether the individual wishes it or not.

Natural development, so far as in and by itself the theory assumes to account for the existence of plants and animals, or in a word so far as unaided it is held to generate and organize "life," has in it, according to our view, nothing to commend itself to men of an open mind and unbiased judgment. We have in a previous chapter stated that not even the development of worlds out of matter can take place under natural law unless the aid of an exterior agent is accepted, through whom or through which matter becomes segregated into nebulous masses, and centres

or nuclei of gravity be planted in those masses as a preliminary to evolution. Without having the deficiencies mentioned in some way bridged and the initiative thereby supplied for making matter workable, the development of worlds in accord with the laws inherent in matter is in no degree operative.

These antecedents to evolution are factors the Bible writers realized as essentials to a complete account of the processes of creation, and he supplied them just where we should expect to find them; that is, at the beginning of the record of the Almighty's creative work, when matter was in an elementary state, and the purpose was among other things to make out of it a world for the abode of "man," a being destined to possess his Maker's own image and be endowed by Him with a living soul. The first and second verses of Genesis, as we have explained, tell us plainly that before the first epoch called a day began, there was a period of unrecorded length antecedating rotary motion when "the earth was a waste and void and darkness was upon the face of the deep." What transpired in that interval of years the Biblical account supplies and so fills up the lack natural development leaves, the marvellous and expressive words

of the inspired writer (found in the marginal rendering of the Revised Version) unfold the exact character of the energy supplied; the words recording the creative process are, when the "spirit of God was *brooding upon* the face of the waters." The expression "brooding upon," as we have explained in a previous chapter, literally means "incubating," putting life into and imparting to this gathered chaotic matter powers which rendered it capable of the initial and perhaps later development thereafter gradually disclosed. Milton was foremost in bringing to light the profound meaning of the Biblical account. Hence he has been called the father of the evolution theory. His well-known words are—"the Creator

"Dove-like sat'st *brooding on the vast abyss*
And mad'st it pregnant."

If the investigator rejects this incident of an incubative period, he is at once and irretrievably in deep waters. Bear in mind that organic life is not an accident. It is a something far beyond the attributes of matter, and could not unaided be a product of matter. Furthermore, its generation is a problem science does not claim to have solved; on the contrary biologists acknowledge that its

origin cannot be explained either under physical or chemical laws. At the same time they hold theories in direct opposition to special creations such as the incubative period and the chain of six creative days lay claim to. Hence with no creative function acknowledged in their scheme, and as matter cannot of itself produce organic life, some sort of a substitute for the discarded Almighty has from the first persistently obtruded itself into all experimental hypotheses. It is one of the essences that will not down at any one's bidding. In this dilemma an attachment to natural development has to be put in harness to do the work that could not be explained outside of admitting a first cause, to avoid which admission is always the aim sought by the theorist.

Having thereby broken away from the anchorage demonstrative science calls for, a constant effort seems to have been to make attendant facts square with the assumption of a godless creation, and along those lines to reach a plausible idea of how, when, and where the embryonic spark of entity began. Possessing and following such a desire and theory of investigation the reasoning turns out, according to the inquisitive layman's construction, to be circuitous and inconse-

quential, while the deductions appear to be simply leaps over difficulties instead of a solution of them. Is not this a danger which confronts any body of men, and may bring them into an untenable and false position, that seeks to brace up a theory and evolve truth at the same time?

Leaving, then, these profound mysteries unsolved, except for the light the Bible supplies, the biologist, still unwilling to accept inspired or divine aid, starts his demonstration of a world made without God by this broad unconclusive claim. In the chronological deposition of the earth's strata, from the oldest to the latest formation, are found fossils of plants and animals; these it is asserted exist there from the simplest up to the most complex organism, in regular succession. They constitute, the evolutionist says, man's narrative of events written in the rocks—a complete historical interim factor. A single missing link is generally acknowledged, and yet every now and then some investigator bolder than his seniors announces that omission closed by a new find. This situation, it is insisted, rids the theory from any "fanatical" bent while revealing and establishing the whole course and order of development the evolution theory may call for.

Even if we admit the conditions and completeness of the above recital as to the gradations of fossil life the rocks have preserved, what proof would we have in those statements of the resulting conclusions sought? May or can we accept a mere ascending order of fossil animals, existing as aforesaid in the earth's surface, as satisfactory proof and evidence of the spontaneous origin and existence of an endless series of living reproductive beings of multiplex forms and divine powers of life, which the crust of the earth is claimed to disclose? May or can we, in the light of what has been said, accept that situation as establishing the birth or unfolding from a latent germ—without a creative power sufficient at least to impregnate it with vitalizing reproductive force—of a series of living creatures, the higher proceeding from the lower individual, all through the scale of being?

The start in such a theoretical case must be from nothing or else a concealed force; moreover, if the germ or rudiment claimed to exist has even a "latent" power of affiliation and development into higher organism, the "latent power" can be derived or instilled only from a first cause that is from a Creator, who, as the Bible relates, put it

there and organized and fructified the atom or germ. Obviously it will not do to first deny "special creations" and then build up a theory which cannot stand a moment without admitting the existence of latent powers of birth, growth and development which the Bible and Milton described so aptly. Notice likewise that this "latent" germ, as it is assumed, is a most miraculous organism. It not only makes itself, but stranger still, it evokes a going, reproductive thing everlasting in its action, evolving a progeny of a higher from a lower grade of existence through an endless series, with a finality as at present reached in man evolved, as we are likewise told, from his predecessor animal. Can any one accustomed to the established rules of evidence acquiesce in a working hypothesis that asserts his case closed on such proofs?

It may be said we are unfair in assuming that the proof stops where we left it. We know no basic facts other than those we have stated. True enough, out of the existence of "latent germs" or stimulants to growth, there are contributory theories and facts brought in as supports to a subsequent development. These theories the biologist uses with "latent germs" as tribu-

tary forces to support the previous claim respecting the teaching of the fossils found in the rocks. We are told they are aids to an unassisted (so claimed) generation of life into graduated intellectual levels of life, the higher from the lower, from cycle to cycle.

Chief among the suggestions thus used are what have been termed natural selection, and again survival of the fittest in the struggle for existence; these, it must be kept in mind, the scientist puts forward in support of an "inherent" disposition of "spontaneity," that creates all the functions which exist to-day among individual plants and animals—to mate or mix with the best; also the stronger tenacity of life in the more perfect forms of growth that lift themselves above the rest, fittest because "endowed" with another creative function possessing special conditions that contribute to continued existences. Do not all such contentions run counter to the circumstances attendant upon life, motion, atoms, and organisms? Is it fair to claim that such a disposition or "affiliation" or "tendency" so far as "inherent" could be "*natural*"? Must it not be an indwelling force, put there by some superhuman being?

This seems not unlike the dilemma the

celebrated biologist, Prof. E. Ray Lankester, in his highly interesting and instructive work on the "Kingdom of Man," offers for solution. To be *natural* development it would seem that it must be hedged in to "chance," or to "foreordained" happenings or "latent germs" which could only be created. The professor unequivocally rejects "chance." "The true nature-searcher of to-day," he says, "admits no such possibility as chance" (page 8). That being so, is he not in all such cases completely shut in to take the other horn of the dilemma to admit creative acts and work?

Otherwise, there is no escape but to accept the impossible assumption that by means of certain unexplained auxiliaries, life, after having somewhere and somehow been generated, organized and endowed with a mysterious capacity for self-perpetuation and advancement has been sustained, progressed and evolved. Any one having rejected inspiration, and so led to views out of harmony with or in opposition to revelation might think the conclusion so desirable in the establishment of his theory as to cling to it as a plausible conception. For unless the aid of the Almighty be granted to impregnate matter, to set the generator a-going, and tend it

now and again afterwards, it lacks any initiative or any permanency.

The horse seems to be to-day the favorite among animals used by biologists as a basic illustration of some of these ideas, and the late Professor March of Yale College spent more or less time during forty years in sending out parties everywhere through the country and getting together all the bones of prehistoric horses that could be dug up. As a result a highly interesting evolutionary series of the horse has been arranged and is now, we believe, in the Peabody Museum. The collection begins with an animal shown to be no larger than the fox or "about eleven inches high at the shoulder, the putative hand or forefoot having four fingers with the vestige of the thumb in the form of a splint bone, probably entirely concealed within the skin." Such a series is educational ; we would not minimize its suggestiveness or the light it throws on certain phases of the idea of the evolutionist. To be complete, however, and logical, it would need to be preceded by and incorporated with the statement that a creative power gifted with infinite ingenuity and foresight was active in the working out of the preconceived results. Prof. Ray Lankester selects the ape as man's direct progenitor ; it

is worth adding here that the professor states (page 22) that the ancestors of the horse "certainly had very much smaller brains in proportion to the size of their bodies than has their assumed descendant." Furthermore (page 24), that "the creature called man emerged with an educable brain of some five or six times the bulk (in proportion to his size and weight) of that of any other surviving Simian."

But the survival of the fittest theory finds a more familiar illustration by the use of known incidents connected with the growth of plants. We may cite almost any tree or shrub. Innumerable instances are within the experience of every one who has interested himself in a small or large way in landscape gardening. We may note as a well-known case the Norway Spruce, a frequent incident in nearly every one's life. Set out healthy individuals of that tree, putting each in a plot of ground where it can get the sun, air and rain alike on every side of it, then plant others in groups, or where they are in part or in whole under the shadow of other trees ; the first lot will survive and each tree will become strong and regular, a beautiful object to an artist's eye ; the growth of the other lot will be unshapely, dying year by year, the first out-

lasting and outclassing them in the judgment of every observer. Carry the suggestion one step further; let a cone from the poorest of the trees, carried by the wind, water or birds, happen to fall in a cleared place where its offspring has all the sun, air and water it needs for the best development, and a cone from the best tree fall in a shaded place, there might be a new growth in each case but no survival of the better type, no genealogical advance to a higher level in that sort of a cycle. The retort of the theorist would likely be the case cited is of an individual tree. In a forest of trees of that genus, or group of species, there is always a residue that survives which could only be of the best or toughest. "Always" and "residue" are postulates hardly admitting of being analyzed or tested, but which in that case would take for granted the whole question at issue without proof.

The truth is there is nothing in nature which supports the basic idea of this marvellous story. We can easily see, and we have given a fair illustration above, how the Norway Spruce having been established as a class of trees and how one of the class of greatest adaptability to the conditions of its environment should survive other organisms

the processes of to-day, and it is true of the whole historic period—like only produces like. Of course, given stock may not breed perfectly true in all its individuals; moreover minor modifications in species due to environment and difference of habitat are presumable. And yet the horse only produces horses, the cow calves, the cat kittens, man men, etc.; freaks count for nothing; they are not perpetuated. Besides we once more repeat that science admits that life only springs from life; abiogenesis or spontaneous generation is at least for the moment an exploded theory.

Another significant passage we must quote from Professor Lankester's work. It will be found on the fly leaf which precedes this chapter. He has expressed his thoughts in strikingly forcible form in a few, terse, smooth lines, without a word of superfluity, and as many thoughts crowded into them as they could hold. His words are—"Man is Nature's rebel. Where Nature says die! Man says I will live. According to the laws previously in operation, man should have been limited in geographical area; killed by extremes of cold or heat but by his wits and his will he has advanced and become so unfitted to the earlier rule that to suppose he can re-

turn to Nature is as unreasonable as to suppose that an adult animal can return to its mother's womb." Nor does the professor cite that "advance" as the only failure between nature and nature's God. What would seem to be a far more grave and seriously disturbing incident is involved in the professor's assertion that "there are no doubt many savage races as we at present see them, that are actually degenerates, and are descended from ancestors possessed of relatively elaborate civilization." This latter statement might very likely prove a hard proposal for the evolutionist to handle. Varieties in grade of development between a race advancing from one stage to another in reaching the more perfect life, and from that higher existence followed by a dip to a lower scale of being, even to absolute degeneration, discloses a diversified power of human development, not warranted by any sort of precedents, fitting into a course of events traceable in the records which the rocks disclose, or found in any form on the surface of the earth.

Altogether does it not seem fearfully hard in this sublime, awe-inspiring world of ours to get away from a creator? It is worth noting, too, that if God did bring all these wonders to pass, is not the presumption in-

evitable that they would have been found in just the order it is claimed that we find them in the rocks now? Would not such a gradation from a lower to a higher have been observed if evolved under His immediate direction? That would have been an order and gradation which would unquestionably have been followed. It is, moreover, the course of human procedure. Man's inventions, his mechanical contrivances, his control of natural forces, have, according to the divine plan, all been progressive—that is, have proceeded along the same lines, from a lower to a higher work. The grand truth, the complement of the Creator's plan and work, is that knowledge grows as the possessor uses and tests what he has gained of it. We build upon what we have built. The logical assumption is that God, if He was the architect, would likely do the same.

Finally reversion to type is a law governing both vegetable and animal life. Does not that condition of reversion leave a strong presumption against an indwelling inherent power of development overriding permanency and inviolability? Man may by cultivation evolve what answers to a higher order of life—he may produce the fantail pigeon and the more complex and beautiful flower. But

if these products are turned out of the cultivator's hands and left wholly to natural influence again—what will happen? The speedy and inevitable result is the old type, the blue pigeon and the original flower. If man's work were in the order and along the lines of an inherent proclivity, does it not stand to reason that his achievement along those lines would not be barren?

We have dwelt upon the suggestions of the evolutionists, not to quarrel with facts, but to dispute what seems to us to be unreasonable dogmatic deductions. We have no interest in questioning even conclusions, except when their advocates or followers go so far as to claim that the facts they advance in any degree remove the Almighty from His works, or "remove all fanatical bent" as certain scientists put it. There is, though, unfortunately a large body of writers—students of science, many of them held in high repute—who seem to glory when they think they have accomplished that. In most other respects we delight to sit at their feet as scholars. This world is richer for their research. And yet—after they have rejected God and discarded divine revelation—in perfecting their scheme they seem always forced by their working hypothesis to depend upon

a Creator just as truly as Bible students are. The difference is in name. Lost in the intricate windings of the labyrinth their theories have led them into, they stumble apparently on a need for a first cause; in this plight they of course appeal to nature, having first endowed it with the attributes of the Almighty, a first cause.

In calling attention to this status, we cannot do better than refer for illustration once more to Professor Lankester's book. His God seems to be a mechanism. He asserts (page 63) that in the whole order of nature including living and lifeless matter (from man to gas) is a network of mechanism . . . the *predestined* (page 9) outcome of an orderly and, to a large extent, perceptible mechanism . . . "which has by an *inevitable* and *predestined* course (page 6) led to the formation of that which we call living matter and eventually of man himself." There is but one meaning these words can bear. As to the operating force, in what respect do the professor's statements differ materially from Milton's translation of the first and second verses of the first chapter of Genesis? Both are fixed in their course by a paramount authority. In the one case nature prepares out of inert matter a perceptible

mechanism "*predestined* to produce," and in the other the Almighty impregnated inert matter so as to produce. To us Milton's explanation is the better because it is wholly in accord with what we know about matter and about life and hence in accord with what we know of nature's ways.

But when the professor speaks of matter in a dual character as "living and lifeless" and as becoming from man to gas a network of mechanism, the "predestined outcome" of an orderly and to a large extent "perceptible mechanism," which has by "an *inevitable* and *predestined* course (note the words) led to the formation of that which we call living matter and eventually to man himself"—when the professor speaks in such form and terms, does he come in any measure short of substituting for the Creator a first cause of his own manufacture which he calls a "course" or "mechanism" "inevitable" and "predestined" to produce man? But he does not even stop there in his description of his new find; he proceeds to give utterance to a situation so marvellous as seemingly to tax his own imagination beyond the power of expression. "No sane man," he says, "has ever pretended, since science became a definite body of doctrine,

that we know, or even can hope to know or conceive of the possibility of knowing, whence this mechanism has come, why it is there, whither it is going, or what there may be or what there may not be beyond and beside it which our senses are incapable of appreciating. These things are not explained by science and never can be." Bearing in mind that it is "*natural* development" that is at the bar to be tried and tested, do not such occult and mysterious qualities as those cited throw the case without further proof outside of what the professor refers to when he speaks of "*natural*" influences and put it of necessity among the superhuman?

Fortunately these beliefs are not representative of all scientists. Quite contrary ideas were uttered by the eminent physicist Lord Kelvin in the later years of his life. We refer to his assertion that certain "living things" which he mentioned, "looked at and considered as matters of scientific investigation, compel us to conclude that there is scientific reason for believing in the existence of a Creator and directive power." He also added in substance that in his view modern biologists are coming once more to a firm acceptance of something that is a vital principle.

There is one other scientific writer whose opinions have special pertinency in this investigation. We have reference to Professor Guyot. His views were strikingly unlike Professor Lankester's on the points relating to organic life. Yet we bring the thought of the two authorities together believing that a sort of likeness—an indwelling principle of life—may be found in the two ideas united that is not observable in them as separate units. We have already quoted the Lankester theory of evolution. To repeat it in brief it consists in a mechanism which by an "inevitable" and "predestined" course leads from the formation of what he calls "dead matter" to "living matter" and eventually to man himself; thereby as he declares establishing a direct connection from gas to man. While Professor Lankester thus leaves no place for a Creator, no break in continuity for everlasting to everlasting, Mr. Guyot's religious views were never undermined or weakened by his scientific investigations. When first published in his book "Earth and Man" in 1849, the views we are about to quote were stated by him as a kind of introduction to a treatise on "Comparative Physical Geography."

What did Guyot seek to do when he started that inquiry? He was a scientist and hence must have sought to give to his theory first of all a law by which its genesis and growth would disclose an orderly process from the beginning of things. Professor Guyot then and there declares, "Earth and Man" (pages 22-24), that he had no doubt as to the actual wide separation between inorganic and organic nature. Enunciating more fully his position he said he went further as to this separateness than many scientists did. In his view that feature was fundamental. Then he added even more definitely that the difference is so natural that an impassable chasm lies between the mineral and the plant, between the plant and the animal and an impassable chasm between the animal and the man. That is, Guyot clearly asserts the Almighty to be the author and maker of the world and all that is therein, while Lankester on the other hand wholly shuts out the Creator from his works and yet after having done that, he builds up a mechanism of his own, an inevitable and predestined course, invests it with all the attributes of the Almighty, of functions at the start which are eternal, and assumes with this Creature to account for all

that has been done and all that remains to be done in the heavens and the earth to the end of days.

It is to be noticed that Professor Guyot in further analyzing his "impassable chasm" says though the chasm is not organic, it is nature still. He also applies it to the cognomen of dead nature, and hence it stands in contrast with organic life or "living creatures." That opens as already said the development of Guyot's "Physical Geography" theory. An approach is also made and a sort of alliance established between the "living and lifeless" matter Professor Guyot's "impassable chasm" represents, and the mysterious mechanism of living and lifeless matter which Professor Lankester's course discloses. Each investigator consequently appears to start his theory from the same point and uses the same terms descriptive of inorganic matter "living and lifeless" which is probably indicative of a source of each other's thought common to both.

Guyot goes on to relate further that physical geography expressed in its widest sense consists in an inquiry into the general forms of the continents and the great common law controlling them all. The forms referred to include the contours of the islands,

continents, peninsulas, etc., of the globe. By virtue of these division lines, they show, he says, individuality, and by accumulation and abrasion they show growth. The growth, however, is not like that of organized matter or beings which have the cause of their existence within, but lower in order of being, gaining their existence and growth from without by and through aggregations. Pursuing this thought Guyot states that the impassable chasm, which, as noted in inorganic nature, having individuality, and a kind of growth as explained above, was not necessarily bereft of all life. Although of course being a lower order of life it does not lay claim to the same life as the animal or plant.

But Guyot asks, has it not at least the appearances of life? Again he asks, has it not motion in the water which streams and gushes over the surface of the continent or tosses in the bosom of the seas? Has it not the sympathies of life in those mysterious elective affinities of the different molecules of matter which chemistry investigates? Do we not see, and always with astonishment, the magnetic needle agitated at the approach of a particle of iron and leaping under the fire of the northern light? Doubtless, adds

Guyot, this is not the fully developed life of the organized being, the life of the animal. But if we take life in its simplest aspect and define it as "*a mutual exchange of the relations*," we cannot refuse the name of life to these lively actions and reactions, to that perpetual play of the forms of matter of which we are every day the witnesses. This assemblage of phenomena is *a* life, though doubtless, he says, of every inferior order of life. It is general, because it belongs to all matter organic and inorganic; but in the latter case very inferior in order, while in the former it is subservient to a principle of higher life, life of a spiritual nature, a principle of unity which is wanting in an individual of inorganic nature—best defined as a life hid with Christ in God.

Making use of the foregoing thoughts, the simple truth appears quite within reason that a common idea was the initiative to both of these theories. Professor Guyot's treatise on physical geography necessarily took him back to the creation of organic life, to "the state when the earth was without form and void; and darkness was upon the face of the deep." Manifestly that was the condition anterior to the beginning of things, as the record in Genesis tells us in substance

anterior also to the point of time when "God's spirit moved upon the face of the waters" ; yes, and anterior likewise to the moment when matter having been brooded upon and impregnated by the Creator was in a state of readiness to go forth at His bidding and unfold and evolve what sacred history gives the record of. May we not presume, too, it was at that precise point in Guyot's theory that Professor Lankester's "inevitable and predestined course," a mere figment, had its start? The two theories then have a certain likeness at their origin. An indwelling principle of life is apparently the basic idea of both. Where, then, is the point of separation? We have just stated it above. It was when God breathed into man the breath of life and God's life became man's life.

CHAPTER V

HARMONY OF SCIENCE AND REVELATION

. . . Progress is
The law of life, Man is not Man as yet.
Nor shall I deem his object served, his end
Attained, his genuine strength put fairly forth,
While only here and there a star dispels
The darkness, here and there a towering mind
O'erlooks its prostrate fellows; . . .
When all mankind alike is perfected,
Equal in full-blown powers—then, not till then
I say begins man's general infancy.

—*Robert Browning, "Paracelsus."*

The letter killeth, the Spirit giveth life.—*2 Cor.*
iii. 6.

Having the form of godliness but denying the
power thereof; from such turn away.—*2 Tim.*
iii. 5.

It is the spirit that quickeneth; the flesh profiteth
nothing.—*John vi. 63.*

A good man out of the good treasure of the heart
bringeth forth good things; and an evil man out
of the evil treasure of the heart bringeth forth
evil things.—*Matt. xii. 35.*

CHAPTER V

HARMONY OF SCIENCE AND REVELATION

THE analysis contained in the previous chapters of the wonderful revelation contained in the first chapter of Genesis, the further it has progressed, the more we have been surprised to find how full of meaning that chapter is, and what wonderful secrets it records which have for ages lain hidden in the words which modern discoveries have helped to interpret. Our parallel study of the scientific version of the same period of the world's development has yielded very agreeable results.

We cannot avoid dwelling for a moment, though it may seem to involve repetition, upon the importance and significance this investigation has imparted to every feature of the early verses of Genesis. That portion of sacred writ has long been subject to conspicuous contention. Ever since science disclosed the great age of the earth the more liberal minded students of the Bible have been conscious of the difficulties the old

understanding of the text presented. The new facts confute the ideas embodied in the early beliefs of all classes that in six days, of twenty-four hours each, the Almighty by the word of His power created the heavens and the earth and all that in them is.

To be sure devout men of science quickly saw that the new light put a meaning into the narration, which so far brought the verses into conformity with the reading a study of the rocks unfolded, so as to satisfy a large body of thinkers that there was even more in those verses than the old ideas conveyed. And yet two conspicuous difficulties remained not fully met—(1) the new interpretation supplied no sufficient reason for crowding the account into a weekly cycle so as to divide the work of creation into days; and (2) the grouping of the facts was on its face incongruous, as for illustration classifying "grass" and "fruit trees" as the creation of one and the same day, and "moving creatures" and "great whales" in the water and winged fowl that "fly above the earth" all on another day.

But, as heretofore said, the so-called incongruities and assumed difficulties disappear when it is found through the interpretation we have suggested, that the narrative not

only furnishes a corrective to the prevailing idolatry by (1) revealing God as the Almighty One, but while doing that, it subserves and becomes auxiliary to the two cardinal purposes had in view in giving shape to the record. In other words, admit that the sixth day form of presenting the successive steps in creation was made a feature of the account for the paramount purpose of establishing and fixing in rotation these two institutions—the Sabbath and the week—new light at once illuminated the verses, a reasonable meaning is given to every part of them, and the profound conception of the author lies open before us.

Thus construed what a fitting preface this narration forms to the Bible disclosures. Faith in the authority and veracity of the Scriptures cannot but become more confident and steadfast with the divine guidance so plainly evident controlling the mind of him who penned or shaped these introductory verses. The added meaning science has given to this story of the creation has come, too, just when the world needed it. In the less enlightened period of man's existence such disclosures, if evident in the text, might have proved disturbing. Now, when the old interpretation, which hitherto was all suffi-

cient, is found to be out of conformity with facts nature reveals, the new light so relieves the embarrassment as to render it doubly useful. It comes most opportunely to meet a present urgent need. During recent years the Bible has been put to the severest tests. The discoveries of science have been used by many to undermine its statements. Criticism, perversion and ridicule have done their best to disturb and weaken the trust of Christ's followers. These verses in Genesis rightly interpreted tell all such plainly that this is God's word ; that none need fear to have it criticized ; that such polishing, after all, only serves to eliminate the immaterial and bring out more clearly the real.

At the same time, while this is true, there is a deeper truth taught through a study of the record. What chiefly impresses us is the care, foresight, and tender regard of the Almighty so positively disclosed, at the very beginning of man's career, in thus reaching after and extending to man the means for promoting man's love and service. The custom has been in the past to look at the Old Testament too exclusively as a representative of God's power. This has probably been due to the brevity with which the Israelitish story is told, causing it to be for

the most part made up of wars, and other great crucial events in the light of the nation. Here at least is pictured, clearly enough to be intelligible to the unlearned as well as the learned, a graphic object lesson declaring that the God who so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life—that He was the same God, animated by the same unchangeable love, who in this earliest revelation is found striving through the institution of a weekly Sabbath to throw, as it were, His Almighty arms about the human family that He might bring the race within His protecting care, and away from the temptations in the midst of and subject to which life had been conditioned.

We are likewise able by the help of this incident to reach and understand the real gravaman of the later call of the same Almighty One to "*remember* the Sabbath Day." Looking back, as the command directs, to the circumstances and purpose of the original institution of the Sabbath, and looking forward, while this new appeal is being uttered, to the fresh trial about to be made by Almighty God to draw all men unto Him, can we fail to breathe in from the

very atmosphere of the occasion an acute sense of the Creator's intense desire to have His creatures understood and appreciate the extreme needfulness of a weekly Sabbath? Why else should He in the same command have reminded those addressed that long before this call was made He had distinguished the appointment by giving the day an authoritative position in the revelation of His creative work; and not only that, but by so arranging that narrative as to place the day beyond any but willful forgetfulness? The truth, knowing its utility, knowing our frame, knowing man's environment, and knowing the infinite value of the "living soul" at risk, the entreaty to "remember" serves, and may we not say was meant as the cry of a father to his child in danger—an indication, yes, an assurance of the Fatherhood of God, so fully revealed with Christ.

There is, however, an omission in the earlier portion of the Bible record that will attract attention. That is to say, those who draw their authority for Sabbath observance from the twentieth chapter of Exodus will esteem it an omission; but we shall no doubt in the end find that the non-existence is suggestive and so significant only because it sheds light on the nature of the Creator's

appeal to regard the Sabbath, and on the interpretation He intended His monition to receive. The omission which we have in mind is the absence, in the original appointment of a day for rest and worship, of a specific commandment enforcing the keeping of the day. This condition is made the more observable through the absence also of any prescribed rule or reference to the character or form of the observance other than has been cited in our last chapter until we reach the time of Moses, notwithstanding the commandment refers to the original appointment as the authority for its existence and notwithstanding the Creator so clearly sanctified and blessed the day and fixed it in its weekly cycle with so much emphasis and ceremony.

It is true that in the record, subsequent to the appointment, the seventh day and the week are both alluded to several times and the offering of sacrifice is specified; moreover, later in Moses' time the earliest reference to the seventh day and to the Sabbath¹ is in such form as to indicate that a celebration of some sort was at that time a familiar occurrence. Taken together these incidents no doubt are to be accepted as sug-

¹ Exodus xvi. 23-30.

gestive not only of worship in the earlier period referred to, but of an established custom setting apart for such worship the seventh day. In favor, also, of this interpretation, we would recall, what we have before observed, that the mere mention of the day as a fraction in this artificial time period must of itself be taken as evidence of a recurring celebration shared in by an important portion of the people and so serving to mark the week's end; for only by that method would it be possible to secure the continuance of such an unnatural division of the month, and only for some such purpose could its creation have been thought desirable, or its institution explained.

Hence, in the incidental mention of worship and in the casual mention of the week and of the seventh day which the early part of the narrative contains,—we think we have in the Bible record all with reference to the custom and character of observance that we in reason could expect to find there; enough is likewise found to fully support the conclusion we have drawn respecting a hebdomadal celebration of some sort, although the references prior to Moses' time are no doubt chiefly conspicuous because so few and indefinite. In connection with this thought it is to be

remembered, however, that the Old Testament is a book which was compiled and written by Jews, namely to unfold God's revelation to, and dealings with the Jews. Except so far as the earlier history illustrated or strengthened the position of that people as chosen of God and of their system of worship as of divine origin, the compilers would not be likely to give any facts, and could not give many in the space allotted to them, since the narrative of events covering the first two thousand years (Biblical Chronology), between the creation and the calling of Abraham, only fills a few pages.

Of these events the first in order, and perhaps also in significance, is the sacrifice of Cain and Abel. How or why it happened that Abel's gift was accepted, and Cain's disregarded, does not appear from the record, and is unimportant for the purposes of the present inquiry. On this occasion, the incident is of service both because affording a suggestion of the religious life at that period, of man's effort and aspirations Godward, and because also it is stated¹ that the offering of Cain and Abel was "at the end of days," of course it cannot with positiveness be affirmed what this latter expression means. And yet

¹ See the marginal reading of the old version, Genesis iv. 3.

are we not authorized to suppose that the creative days were among the people of that time a most familiar lesson; and since the sacrifice to the Almighty One chiefly revealed to them in His creative work, may we not also assume, with good reason, that those seven days formed the cycle of days had in mind by the narrator? If that assumption be warranted, it follows that the sacred writer meant the seventh day—that is the last day of each week—when he stated that the Cain and Abel sacrifices were made “at the end of days.”

Another event in this early period but of a somewhat later date is the story of the flood, in the account of which we have references to the seventh day. The details given of that occurrence contain no distinct mention of worship except after Noah had left the Ark then he “builded an altar to the Lord”; but the narrative refers several times to a seven day period, also incidentally mentions two seven day cycles (and hence presumably three seventh days) following one another consecutively,¹ just as if the seventh day was generally observed or set apart and remembered for a purpose, and so made conspicuous.²

¹ See Genesis viii. 8, 10, 12.

² For an interesting and ingenious discussion of Sabbath observance by Noah at the time of the flood see “Eight Studies of

After that narrative, we find no mention of the week or of the seventh day, not even on the occasion of, nor subsequent to the calling of Abraham until, as heretofore said, in the time of Moses. Indeed, the first mention in the Old Testament of a seventh day observance at a later date than the record of the flood was when the Passover Feast was instituted (an appointment almost immediately following the departure of the Israelites from Egypt) at which time Moses directs¹ "seven days thou shalt eat unleavened bread and in the seventh day shall be the feast to the Lord." It is to be noted, however, that this feast must have covered a special cycle of seven days and not the ordinary week, since the ordinance appointing it² made the celebration always begin "in the first month on the fourteenth day of the month."

Unlike the foregoing, we have a different week, the usual consecutive week, referred to a little later, at the time of God's giving the Israelites manna, when they were told to gather twice as much on the sixth day as a provision

the Lord's Day" (pages 93-101), by George P. Gray (Houghton, Mifflin & Co., publishers), a book previously referred to. Mr. Gray's "Studies" are all of them useful and suggestive.

¹ Exodus xiii. 6.

² See Genesis xii. 6, 18.

for the want on the seventh day¹ and to keep the seventh day, which is there declared to be "a solemn rest, a holy Sabbath unto the Lord,"² for "the Lord hath given you the Sabbath." The text does not by any means say that the Lord gave them the Sabbath at that time; in fact its previous appointment is clearly indicated not only in the sentence quoted, but as we shall see hereafter in the other verses cited above. To be sure on this occasion a portion of the people at least seem to come into Moses' plan for the observance of the seventh day slowly and imperfectly because they wanted fresh manna every day and possibly because they had not theretofore made the day so largely a day of rest as he now enjoined upon them it should be made.³ Yet note, it is not the novelty of the seventh day observance; it is the novelty of the plan for its observance that they appear to find difficulty in accepting.

Finally, the idea of an old existing custom obtains full support in the word "remember" with which the fourth commandment opens. That, as we have explained in a previous chapter, and shall treat more fully in subsequent pages, means, evidently, recall

¹ Exodus xvi. 5, Revised Version.

² Exodus xvi. 23-29.

³ See Exodus xvi. 22-30.

and keep in mind a known institution, a day which as the commandment goes on to relate has its origin at the time when God revealed Himself as the Creator, and which as we have seen had been more or less strictly observed from that time. But even accepting these facts in conclusion a very notable lack remains, and it is this, that nothing like a command—only the appointment and a recommendation by the Almighty to keep the day He had with so much detail established guarded and blessed,—can be discovered in the text or constructed out of any subsequent observance prior to the delivery of the decalogue. Doubtless many have been surprised and some perhaps disappointed not to find the record more nearly in accord with the regulations and system enforced under the Jewish dispensation. Be that as it may, no revelation on the subject, except what we have related, has been preserved for us, most assuredly had there been within the knowledge of the compilers any command at all, of whatever form, which disclosed more fully than the first and second chapters of Genesis the divine purpose in the original establishment of a day of rest—had there been anything of that kind in existence, it would not have been overlooked, for it would have shed

light upon and added strength to the revelation made to the Jews, and consequently would without fail have been selected for insertion in the text by the Jewish compilers.

Hence of itself this mere negative condition of the record justifies the conclusion that there was nothing of that nature given to man during that earliest epoch. Besides every sincere student of the Bible, taking the account as it stands, must conclude that there is here no accidental omission; that we not only have all that was intended we should have, but just what is needed for our guidance and instruction; moreover that the complete absence during all these twenty-five hundred years, and especially on the occasion of its appointment, of any word of command to keep the seventh day after being so solemnly and so formally designated and distinguished by the Almighty's word and example, is a conspicuous fact, as impressive and perhaps as expressive in its teachings as any portion of the narrative.

Notice as bearing upon this omission one or two circumstances which help to bring out and illustrate its significance. Look for instance at the New Testament record—just the same silence will be observed, for we have no command there either. Perhaps,

however, if this condition had been confined to a mere neglect of the subject, such neglect might be excused or defended by some on the plea that the law was too familiar to need repetition. That, though, is by no means the situation. On the contrary we find Christ not only omitting, when enumerating the commandments, to include among them any specific mention of the fourth, but on other occasions showing open disregard of certain customs and formalities which the Jews held inseparable from a sacred observance of the day.

Paul likewise specifically proclaims independence of the written law, making observance a matter of conscience, not of command. In his Epistle to the Colossians he says,¹ "Let no man therefore judge you in meat or in drink or in respect of a feast day or a new moon or a Sabbath ; which are a shadow of the things to come." The same thoughts are given in a somewhat extended form, making the meaning even clearer in the Epistle to the Romans.² "One man esteemeth one day above another ; another esteemeth every day alike. Let each man be fully assured in his own mind. He that regardeth the day, regardeth it unto the Lord ; and he that re-

¹ Col. ii. 16-17.

² Rom. xiv. 5, 6.

gardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not and giveth God thanks."

But these quotations considered by themselves are not what chiefly arrest the attention of the reader of the New Testament. The essential feature is that a study of the context and of every reference found in the Gospels and subsequent writings to the seventh day or to any old Jewish ordinance not only discloses no reaffirmation of the command, but leaves the impression of a consistent purpose to ignore the mandatory character interpretation had associated with that instrument, and every old statute as a rule of action, and to place man face to face with the essence of the law instead of the letter for his governance. Paul's pregnant and suggestive sentence is a household word—"the letter killeth, the Spirit giveth life." No construction however broad can turn these words into a license or grant of freedom for the use of the seventh day, as well as the other six in getting gain and in self-indulgence. Far from that. They tell us rather that service which reaches the Almighty must spring from a deeper motive than law;

that it is the world that regardeth the outward appearance, that God looketh upon the heart. Hence Paul's statement, so far as it applies to the provision in the decalogue for keeping the Sabbath, is merely an added assurance that the form of expression used, if ever intended as command, was of temporary and of local application, while the Sabbath principle as settled and enunciated by the Creator in the beginning lives.

For similar reasons there is nowhere found laid down within the pages of the New Testament specific ordinances in restraint of conduct. We find rather an ideal perfection set up for the standard and aspiration of every life. How to attain this ideal is under God left to our will and judgment, the injunctions written on the guide posts being—to strive, to so run that we may obtain, to lay aside every weight and to press towards the mark, to fight the good fight, to keep Christ's words, to deny ourselves, take up our cross daily and follow Him, to be perfect, even as our Father which is in heaven is perfect.

This distinction then thus becomes fundamental and gives significance to the facts we have sought in this chapter to fix the attention upon, to wit, the brevity of the period during which what we call a command has

been in actual force, and the comparatively long period man has lived without any such enactment, for notwithstanding the Almighty in the beginning established and plainly commended the Sabbath to man with a loving force transcending all law among those who seek His leading, no revelation has been discovered having any resemblance to a command in all the earliest two thousand five hundred years of Biblical history, and likewise nothing of the kind is found recorded in the New Testament account or elsewhere during the two thousand years since the coming of Christ. Hence it appears that only for about fifteen hundred years at the most can any injunction corresponding in words or spirit with what we call the command can be said to have been operative while for about four thousand five hundred years in all a different economy has prevailed, according to which from all constraint and formality of law observance was free.

Why do we find this to be the character of the record? It is not because the higher life is possible with the Sabbath disregarded, but simply because, as we shall soon see, that freedom is an essential condition for the full development of the character of the individual whose purpose it is to have his life hid with Christ in God.

CHAPTER VI

APPEAL TO MAN'S WILL

Our wills are ours, we know not
how;
Our wills are ours to make them
thine.

—*Tennyson, "In Memoriam,"*
Introduction St. 4.

Heaven made us agents, free to
good or ill,
And forced it not, though he fore-
saw the will.

—*Dryden, "The Cock and the Fox."*

The Sabbath was made for man, and not man for
the Sabbath.

—*Mark ii. 27.*

CHAPTER VI

APPEAL TO MAN'S WILL

BEFORE proceeding to a development of the conclusion expressed in the closing words of our last chapter we shall find it of advantage to consider a little more fully and from a different standpoint the successive revelations relating to Sabbath observance in that chapter noted. Such a study cannot fail to strengthen one's conception of the unity of purpose and the invariable character of the benefits attaching in God's view to His appointment. We may in the sequel also be able to make more evident to the reader that a needed adaptation common to the nature of every individual was the cognate truth from which all have sprung; and the principle of securing observance by appeal to a will that was free, which had its origin at the birth of the day, has been dominant ever since.

The inquirer cannot be in doubt where to look for a summary so rare as to unify these successive revelations. In other words, have the object and character of the Sabbath and

its celebration ever been summed up so clearly and instructively as in those used by Christ which we have put at the head of this chapter—"the Sabbath was *made* for man and not man for the Sabbath"? That statement without doubt was intended not only as a truth, but as a scientific exposition; inasmuch also as it is Christ's definition of an existing ordinance, we must assume it to be accurate; that around it, as the basis and principle of interpretation, can be clustered in a striking way and in close alliance all of God's revelations respecting the day.

As an aid to a correct understanding of its meaning and significance, note what it was that drew out this formula from Christ. Under their law, the Jews had fallen into the belief that the ceremony, the mere form of observance, was the substance. They would sacrifice a man's life rather than do "any work" on the seventh day in aid of his restoration; they would let a hungry man starve rather than on that day take out of the fields what would satisfy his hunger; for relief in either case under their construction violated the letter of the law. In other words their action was only explainable on the theory that man was created so that once a week he became a puppet, the regulations

for Sabbath observance being the wires that forced him regardless of results to "keep" the Sabbath. Under such a system man, his nature and his needs, ranked as nothing, their interpretation of the law as everything.

Christ both disannuls and corrects this view. He asserts not only was man's health to be regarded, but that the Sabbath was actually "made" for man. This response virtually brings into a single group all Sabbatic revelations and stamps oneness upon them. Furthermore, it negatives the feature of command, the issue the Pharisees had raised; and also emphasizes that negation by carrying the mind of the questioner through a like reference in the closing portion of the command to the creation when the Sabbath was "made" for full information as to its origin and purport. The thought expressed may appear clearer by a suggestion or two.

When man had been created, his relation to his surroundings was such that he became subject to the law of work. "In the sweat of thy face shalt thou eat bread" are the words used in the third chapter of Genesis to express that condition. "Six days thou shalt labor" is the shape in which the same idea is put in the fourth commandment.

As man then is constituted with reference to his environment the law of work is a law of his being; this is in every way so true that no one can escape work without degeneration. At the same time, the requirement of work if imposed uninterruptedly would weaken and stunt the body, deteriorate if not destroy the race. Consequently, an essential accompaniment of the law of work was a time for rest. Furthermore, the day "made" was "sanctified," and when rededicated to man in the decalogue it was again set apart from a common to a holy use; for man not only needed rest from work, but likewise opportunity to develop and reinforce his moral and religious character. Working seven days, even if his physical nature could endure the strain, would leave no strength nor time to cultivate the growth of these higher possibilities.

Hence, Christ's words tell us that the Creator, to meet and satisfy man's requirements, "made" the Sabbath "for man." Note further, how nicely, like all His arrangements, it was adjusted to its purpose. So completely did He put it into correspondence with man's nature, that its true observance by every worker at once became and ever since has proved to be just what was needed

for man's best spiritual, mental and physical development. As to frequency, the appointment of every seventh day is generally accepted as the wisest division of time between work and rest which could have been made; the wide acquiescence in and adoption of that division by the world is sufficiently indicative, without looking for further evidence, of its complete correspondence with the average worker's need. As to the character of the observance, it can be made to conform to the life of every people in every age of the world, and is at all points suited to best development under all civilizations. Experience teaches that a weekly holiday spent in idleness or pleasure must run into excesses; or even if that were not its tendency, it tells us that continued idleness or the continued pursuit of pleasure is not the restorative needed for the overtaxed physical and mental powers, while such an arrangement leaves the higher faculties without cultivation.

It may be of use to recall the broader truths this feature suggests. The more completely one's life conforms to the conditions God has laid down for man's guidance, the fewer will be the ills experienced, and the happier will that life be. This is a general

statement applicable to the whole of God's revelation. Mere happiness, it is not needful to say, is a low aim; indeed one whose pursuit is happiness will never attain it. But we have not spoken of such an aim; we have spoken rather of a condition and of a condition that will flow from the high aim of conformity in all respects and all times to God's law. Plant life develops most luxuriantly and with the least of struggle where the soil and climate are best suited to its needs. We can raise the rose in our northern latitudes, but only constant care can keep it from being eaten up by slugs or from falling a victim to its many enemies. In California, however, it grows with perfect abandon and with almost no attention. Similarly there are conditions which God by His revelation has commended to and put within the reach of all, so adapted to the complex nature of the creature man, that, if embraced, life unfolds, the soul thrives, and the highest development is gained under a minimum of obstacles.

We refer to this general feature because we have in the institution of the Sabbath such a special and forcible illustration of its truth. Christ, we repeat, alluded to the very essence of the whole matter when, protesting against the pharisaic construction of the or-

dinance, He announced as the distinctive principle of the seventh day observance that "the Sabbath was *made for* man." The record shows, too, the further significant fact that it was "in the beginning," concurrently with starting man on his career, that the Creator proclaimed with His endorsement this scientific method of life; not only that, but by a seven day division of epochs the Sabbath and the week so became a part of, were so interwoven with that wonderful revelation of His creative work, as to give form to the narrative and forbid this gift to the world ever being lost. Hence we see that Christ's announcement merely recalled and reasserted what these declarations teach and reason and experience have since then confirmed—that this device was contrived for man's sole benefit and was simply an adaptation for his best development with least friction in the struggle awaiting him with his external surroundings.

But Christ's words carried the thought even further than that. His whole statement on this occasion was first the affirmation already treated—that the Sabbath was "made" for man; and second, an equally important negation—that man was not made for the Sabbath. The first clause of the

sentence left an exposed point affording capacious critics opportunity to pervert His teaching. The Pharisee for instance might say—yes, we accept your assertion that the Sabbath was “made” for man, that is, for the human race; but in serving the race and securing for the whole people the full benefit of a day of rest and worship, the institution and the public should be protected by strict and imperative regulations for its observance, even if the individual’s health or life, it may be, is thereby endangered. This or other view might have been urged for taking away man’s liberty and sacrificing his higher interests to a barren form. Consequently, to scatter all kind of subterfuge Christ added—man was not made for the purpose of keeping the Sabbath. Sabbath observance is in the highest degree important when used so as to give tone and direction to the life; but it is a secondary affair after all—a servant, not a master. Man’s chief end is to love God with all his heart and to love his neighbor as himself. These are requirements which stand first in order of being; they are primary, and the Sabbath is subservient to those ends. When thus adjusted, the life, its purpose, and the day, as Christ’s interpretation indicates, are in perfect harmony.

To further realize this unity and aid in applying this interpretation, bear in mind that compulsion, and forcing of observance in the commandment era, calls into action the only principle not in accord with man's higher nature; other than that, the use of the day suggested in Bible history conforms in all respects to man's needs and endowments, and consequently stimulates and contributes to his best development. Assume a command attached to the service during any period, and Christ's declaration of oneness must be abandoned. In that case likewise we would have confronting a given institution two motives for its use, revealing a difference in character which is fundamental. In one the inducement to action would be law, in the other it would be love. Accept the words of a statute as the incentive, and the whole spirit of the New Testament era is set at naught; Christ's unifying interpretation becomes faulty; the two systems cannot be reconciled; they cannot concurrently be operative—they are antagonistic. The contrast in principle referred to is of course the difference existing between free will or choice open to the influence of divine love on the one hand, and a direct command as the inducement for keeping a sacred day on the

other. Given a standard for a man's endeavor and thereby any machinery contrived for the regulation of his life is thrown out of gear. A standard set up to be sought for implies free choice; law annuls choice and installs formalism. Consequently what Christ did was to give to those who "would come after" Him, not a law to obey, but so high a standard to seek and such a life to imitate, as would make those who truly follow Him a light to the world and in no manner or degree a reflection of it.

With these suggestions in mind, recall once more the fact noted above that man's career began under the free will system; that during the Christian era the same system has been restored; that it was only for the comparatively short period of fifteen hundred years that any command for Sabbath observance can be claimed by any one to have been in force. Possibly some may assume from what is stated at the time God fed the Israelites with manna¹ that a little addition to the system of worship had been adopted during at least a portion of the five hundred years between the call of Abraham and the issue of the commandment. We find, however, nothing of that description in the account.

¹ Exodus xvi. 23-30.

"Rest," a needful preliminary to worship, was, to an extent, enforced rest ; that is to say, no manna fell on the seventh day and hence the people could not do otherwise than rest from their usual work of gathering it. So far as other work was needful and so far as worship was to be a feature of the day, nothing in the nature of a command was recorded, and so radical a change would have been recorded had it existed.

Voluntary service was therefore the environment which encompassed the Sabbath then, just as it was at the time Christ's interpretation was uttered and just as it was the environment established by the Almighty on the occasion Christ referred to, when the day was "made." Hence freedom to use the gift as an aid to progress, or freedom to disregard God's suggestion and try life with it neglected, thereby became a part of His utterance.

One other portion of the manna incident of typical interest on the point of uniformity was that God in connection with that event introduced a special ceremony which acted again to put the Sabbath appointment beyond forgetfulness and likewise served to reaffirm the cardinal conditions of the service. The people were told in the first place ¹ "that on

¹ Exodus xvi. 5.

the sixth day they shall *prepare* that (manna) which they bring in and it shall be twice as much as they gather daily." Moreover during the manna period two interruptions in the order of events gave distinction to every seventh day, one preventing the six days' manna from becoming unfit for use on the seventh day, and the other suspending the fall of manna. Work thereby under this dispensation became essential on each of the six days to secure the gift of daily bread ; while rest from gathering and preparing the manna, that is rest from the ordinary work of the week, could not be forgotten or avoided on the Sabbath. As to worship the injunction is also more specific¹ than on either of the other occasions when the Sabbath is made the subject of commendation. Hence we find that rest and worship, as in the earlier periods so in this, gave the day its character, but the details of neither were prescribed ; on the contrary we may assume that "rest" left every neighborly or necessary work permissible, while the religious service or the manner of keeping the day "holy" was in no particular mandatory.

Coming to the third period, if we confine the investigation to the commandment, there

¹ See Exodus xvi. 23, Revised Version.

would seem to be no alternation of substance to the twofold form of rest and worship the service contemplated.

The fourth period, the New Testament or Christian era, brings man back as we have said to the full freedom existing in the first and second periods. Conscience again becomes the arbiter, enlightened in this case by Christ's life and example and by the standard of life which His words left, while man's needs, rest and worship, continue to be the features of the service.

Mention must not be omitted of another striking peculiarity common to the Bible announcements with reference to the Sabbath. Not only were they by their terms conspicuous and emphatic but they became more especially so by being made the nucleus about which were clustered the four most famous epochal crises in the Jewish records. They were therefore made in every way notable. We have already specified that the two earliest fixed the day in mind by the series of events recorded so that its recurrence could not be forgotten ; while the third and fourth with a like purpose definitely cited the first as its explanation and prototype. Furthermore, and of still higher import was the circumstance that each an-

nouncement was accompanied by a wonderful display of God's presence and power. This no doubt was a part of the Creator's plan to make the appointment through its environment as accentuated and memorable as possible—deep solicitude for man's welfare being His constant thought and object.

Emblazoned in such a setting as this environment discloses must impress every investigator with a clear sense of the distinguished and vital place the institution of a Sabbath was intended to hold during all time in the relations between God and man. Successive revelations, every one epochal in the character of the accompanying incidents and all urging a like use of the appointment, make that phase peculiarly striking,—accumulating force by each successive announcement. A single declaration was sufficient to have expressed God's opinion and wish, and would have been the limit of the revelation, had not infinite love given rise to added solicitude and so prompted repeated appeals. Christ the final interpreter was, as we have seen, peculiarly felicitous in His diagnosis. Not only does His exposition imply perfect adaptability in the device to the end sought and also sustained eagerness through the ages in the Almighty's desire to aid man, but

it admits of no compulsion in man's service or love—as the gift was free, the service must be free.

How with such surroundings as these can any one who accepts the record fail to look upon the gift as a sacred inheritance to be observed and preserved? We repeat, the opportunity is ours but the use is optional. It is optional in that the test of each individual's life will not be whether he has observed or failed to observe the Sabbath after a certain form or method, but whether he has used to best advantage (improved or hid in a napkin) the talent entrusted to him; which in this case would mean whether he has attained or lost what God's suggestion to observe the day would have helped him to attain.

If it be asked how does the situation to-day differ from the pharisaic practices which Christ condemned and which prevailed in the commandment era, we reply it differs in every way—in the principle or spirit and details of the observance and consequently in the effect of the observance upon the service itself and upon the character of the individual.

No wonder that a person whose life was so full of faith and love as Paul's was should also be of so independent a spirit as to rebel

against the continuance of every mere form of Mosaic system. We have already in previous pages quoted the chief references he makes to the Sabbath. But all through his writings he is constantly expressing similar criticisms, only of a more general and comprehensive character, proclaiming that the law was merely the schoolmaster, that the covenant which came from Mount Sinai "gendereth to bondage," but that which came from "Jerusalem which is above is free." As the conditions now stand under Christ—"whosoever will" is the invitation, "follow Me" is the injunction, "they shall be filled" is the promise.

CHAPTER VII

SOME COROLLARIES

God made thee perfect, not immutable ;
And good He made thee, but to persevere
He left it in thy power ; ordained thy will
By nature free, not overruled by fate
 . . . or strict necessity ;
Our voluntary service He requires,
Not our necessitated ; such with Him
Finds no acceptance. . . .
 . . . Freely we serve
Because we freely love.

—“ *Paradise Lost.*”

And the spirit and the bride say come. And let him that heareth say come. And let him that is athirst come. And whosoever will let him take the water of life freely.—*Rev. xxii. 17.*

To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God.—*Rev. ii. 7.*

CHAPTER VII

SOME COROLLARIES

THE quotation from Milton on the previous leaf indicates in the main the thought we wish to enforce in this chapter. Already, in part, we have given expression to the idea. A further unfolding is added to bring out more fully a correspondence existing between man "by nature free" and the developing agencies the Creator has established as man's environment—agencies contrived and adapted to lure man back to his perfect estate and show him how to regain his birthright. Among these gifts, standing first and in the forefront, is the Almighty's Sabbatic revelation. So placed, it virtually becomes expressive and most earnestly expressive of a need and an offer to man of divine guidance throughout his career.

We have said that a law fixing the details for observance, or in other words a command with reference to such observance, was out of character with the ruling principle of man's

being, and that if the fourth portion of the decalogue could be interpreted as a command it could not have been designed other than as a temporary expedient to meet temporary conditions. On that thought hinges all the relations of man to his Maker. God's gift of free will stands as the stamp of manhood and as the passport to manhood. In the nature of the case, if the humor suits him, man may misuse and pervert this gift, though the Creator so arranged the affairs of the world that while He gave man full and complete liberty to choose the wrong He hedged him in with helps and inducements to choose the right.

But some may ask how can man exercise free will if God is sovereign? We need not undertake to study or answer that inquiry. Mathematicians tell us that the properties of space not unlikely involve four dimensions—length, breadth, thickness and another, which other man cannot comprehend because he has never entered into the conditions that unfold it. Will any one assert that the apparent contradiction with reference to God's sovereignty and man's free will may not also be a mystery which another and a higher experience may clear up, or else a conception which better knowledge may modify?

Is it not a possible assumption that the will God has given human beings having been made free under the conditions imposed upon man by the will of the Creator, cannot during the term of its bestowal be directly controlled by the Giver, any more than the child's will can be directly controlled by the parent? In the latter case, by love, by correction, by instruction, by suggestions made at a moment of severe trial which bring home the consequences of wrong-doing, and, if the peril is imminent, by help out of the danger—perhaps in some one of these or other indirect way the Father may be able to influence a will He cannot govern; for experience is constantly proving the efficacy of this method. As soon though as the child's ruling desire is to live at one with its father, the father's word becomes the child's law.

Some such indirect instead of direct action on the will appears to be the revealed mode God uses in influencing the life of the beings He has created. We certainly find nothing in the Bible that tells us He forces or can force any individual to love Him, or to obey Him, or to love his neighbor, or to be pure in heart, or to forgive as he would be forgiven. These injunctions are uttered rather in the nature of appeals to a choice assumed

to be free. Even the invitation to enter God's service is extended only to those who "will" to come. Moreover, does not Christ Himself say in substance with reference to Jerusalem that He longed to gather its people into His fold but was powerless to do so because they "would not"? "Oh, Jerusalem, Jerusalem . . . how often would I have gathered thy children together even as a hen gathereth her chickens under her wings and ye *would not*." Could words express more touchingly or forcibly the independence of man's choice, the limit which had been imposed for the time being to the Almighty's direct control over it, and the sorrow occasioned by the wrong exercise of that power thus delegated to the individual? This condition of an unfettered will corresponds likewise with a deeply seated impression of liberty in action every human being is conscious of possessing. But as soon as an individual's life is hid with Christ in God, his will is none the less free, but to learn and to do his Creator's will becomes his absorbing desire and controlling purpose.

There are those who argue that the Almighty should have made man perfect. Revelation teaches us that He did. At the same time man's power to choose between

good and evil was left free. "I made him just and right, sufficient to have stood, though free to fall."

But it is urged that God should also have restricted the choice. Had that been done and man's acts been forced, human beings would have been little better than wooden men, jointed dolls, or mechanical toys. Having instead "ordained their freedom," God endowed man with that "universal incentive" to action, desire—a faculty in every way suited to a nature exempt from constraint yet capable of development. But as a force the desire was not fettered; that is to say, man had the power to make it a curse or a blessing, to use it to drag him down as well as to raise him up. Take the most familiar illustration, the appetites hunger and thirst—they are obviously beneficent gifts bestowed for the important purpose of admonishing individuals of their need for water and for food. Had human beings been created without any sensation of hunger and thirst and without any desire to eat and to drink, men and women obviously could not exist; Adam and Eve would have ceased to live almost as soon as created; or if we can suppose children to be born they would be born simply to die. Hence for this reason, if there were

no other, these appetites are unmistakable blessings. And yet after bestowing the desire, the Creator did not control the character of its satisfaction. We may eat at fixed periods and only what is good for us ; or if we will we may easily harm ourselves with unsuitable food or may drink alcohol instead of water, get beastly drunk, and in time die a miserable death from the effects of the indulgence. We are thus left free to respond to this monitor as we elect, using its promptings either for good or for evil purpose.

But as already said the Creator, after endowing the being He had created with desires urging action and with a will free to act, did not leave man unassisted. On the contrary He fortified weak nature with helps of divers kinds as aids to correct living ; though in this case too their right employment was left optional, for any of these aids can be made inoperative, or be disregarded, or turned to a bad account.

We have, as noted above, an instance in the Sabbath—the institution we are discussing. There could be no wiser instrument devised for man's utilization than the suggestion of a day for rest and worship as it came fresh from his Maker. Since we have already unfolded that feature and shall do so further in

a subsequent chapter we need not enlarge upon it here. It is sufficient to say that it is one of the Almighty's proffered helps, specifically designed to meet His creatures' deepest needs. But when man occupies the day in self-indulgence and in dissipation, the temporary suspension of the law of labor hurts instead of helps, for he returns to his week-day occupation weakened instead of strengthened,—physically, mentally, morally and spiritually.

It will be observed, too, that while instituting a day for rest and worship there was interwoven with and used as a basis for the appointment the declaration—"six days shalt thou labor." This injunction as it stands in the command is apt to be construed as merely an affirmation of the truism that if one does not work he cannot eat. Experience, however, has taught mankind the deeper truth the command to labor embraces, that is, the absolute need man has for labor as a provision against degeneration. It is consequently placed in the command alongside the Sabbath privilege, because together they emphasize the foremost among the helps the Almighty has arranged for saving and developing mankind. The whole of this part of His scheme is—the proviso of labor as a first

step to keep man from degeneration, the proviso of rest to act as a check to overwork and physical debility, the proviso of worship to fit man for the highest life here and the higher life throughout eternity.

These arrangements and this observance, though, were as stated only a first device of the Creator to fit man into his surroundings and aid him to unfold the "living soul" incased at "the beginning" in his mortal body. Indeed it would prove a peculiarly interesting study to trace the many ways in which the conditions of human nature and its environment have been adjusted so as to develop the good and lead "whosoever will" heavenward.

Prominent among these offered props is habit, a wonderful aid in right living, yet like all other of God's gifts, it is a gift that can be perverted and made to serve as an equally forceful agent in wrong-doing. As we all know, habit is a disposition to do a certain thing because one has often done it before. Whatever study or course of life may be tried, repetition so invariably removes obstacles and induces ease in its pursuit that the proverb, practice makes perfect, is a household word. A familiar illustration of the force of habit is a frequent experience.

A man changes his residence involuntarily, and months after he goes to and opens the same door before discovering his mistake. An individual in early life may form the habit of working diligently every day ; when old, unless he is working, he is out of harmony with his true self and cannot be satisfied or happy. The converse is also true—a man gives himself up to idleness until he finds every faculty inert through disuse, and work so distasteful that he is only fitted to be idle.

In truth habit forming is almost synonymous with character making. Inclinations indulged by frequent gratification are sure to gain vigor in tendency and facility in action day by day. Hardly more closely is the traffic a railway carries confined to and kept along the lines constructed, than the conduct of a human being comes finally to conform to and move along the lines of habits thus established. In either case the opportunity exists to so lay these tracks that whosoever life they carry will be wrecked or to lay them so as to increase both facility in movement and safety as well. Even that though does not represent the whole truth, for such is the nature of man that each evil inclination rebuffed adds to his moral power and each temptation yielded to dissipates moral power.

In their assumed effect, the superstitions of the Indian are suggestive ; he is afraid to be photographed because he believes that in the operation a part of his vital energy will be transferred to the picture ; on the other hand, it is always his aim in warfare to take the life of an adversary as often as possible, because he fancies that whenever he kills an enemy he accumulates new force from and by an absorption of that enemy's spirit. These conceits lend a sort of cogency to the figure we were using. We absorb power for future contests in the struggle against our evil desires every time we succeed in taking the life out of one of them ; we lose power when we allow the picture, which such a desire attempts to form in the mind, to rest there long enough to gather shape and so gain a fixed character by absorbing our vital force. Hence habit forming can be made to be either a gatherer of moral power or a scatterer with equal certainty. If guarded and controlled by a will loyal to duty as the Creator intended, it will not only lay a safe track but supply the engine too.

In the foregoing we have only dealt with common every-day experience. We have seen, though, "how use doth breed a habit in a man" and how imperative that habit when

bred becomes. Scientific research has invested this disposition with even weightier import. It makes habit a most needful helper in facilitating action, and a power for good or evil which finally in its manner of working becomes almost automatic. Says the late Prof. William James of Harvard University in his work on "The Principles of Psychology," "The nervous system grows to the modes in which it has been exercised." He further tells us that through the sensory nerve roots impressions are carried to the brain, and through the plasticity of the organic material of which the brain is composed the action of these nerve currents becomes as it were imbedded in or branded upon that material—a structure weak enough to yield all at once. Water often seeks untried courses flowing through which is at first difficult, but at length as the obstructions yield it hollows out channels for itself and these grow broader and deeper on each recurrence of such a flow until the channels have become permanent. Just so, Professor James adds, physical and ethical impressions fashion for themselves paths in the nervous system which grow in form and fixity on every new passage of the current.

We have not space here to do justice to

Professor James' thoughts, but the chapter on habit in his work should be read by every one, young and old, and especially the former. Among his conclusions he adds that "the great thing in all education is to make our nervous system our ally instead of our enemy." "Could the young but realize how soon they will become mere walking bundles of habit they would give more heed to their conduct while in the plastic state." Every smallest stroke of virtue or of vice leaves its scar. The drunken Rip Van Winkle in Jefferson's play excuses himself for every fresh dereliction by saying, "I won't count this time." Well, he may not count it, and a kind heaven may not count it, but it is being counted none the less. Down among his nerve-cells from fibres the molecules are counting it, registering and storing it up to be used against him when the next temptation comes. As we become permanent drunkards by so many separate drinks, so we become saints in the moral, and authorities and experts in the practical and scientific spheres by so many separate acts and hours of work. Young people should know this truth in advance.

Another feature of man's personality is a friendly alliance between his pains and his

errors, the former being caused by the latter and devised by the Almighty to correct them. Many people neglect to study their experiences or even to regard them. Each has its teaching. They are given us to be used ; if studied and used they save the observant ones the repetition of many a hard knock. A French writer describes this alliance, in accordance with his philosophy, as a mystery —“ *La mystere de l'existence c'est le rapport de nos errors avec nos peines.*” If our pains are looked at as nature's danger signal the “ *rapport* ” between them and our errors still exists, but the condition is robbed of its mystery, for no endowment could be more beneficent. We have explained on a previous page how God in His revelation has outlined a chart for man's guidance, including directions for his conduct in the smaller affairs of daily life as well as in the greater, which if he followed, fewer burdens would be the common lot. This sensation of suffering is an added influence carrying that situation one step further. That is to say the suggestions which the Bible presents, when disregarded or violated, are enforced through our pains ; suffering comes as a notification of the wrong choice we have made, reminding us of the danger we are running. Sometimes

these reproofs follow slowly and more often they are gentle on a first occurrence and aggravated with each repetition of the error ; but many times the transgression is followed by an immediate admonition. As a rule, obeying the laws of health, that is, exercising free will so as to injure the physical nature, brings with it a sharper and quicker protest than when a moral law is broken and the moral faculty assailed ; though usually in such cases body and soul are damaged together.

It may help to throw light on the real situation if we carry the thought a step further. Observation discloses, as Henry Drummond has forcibly presented, all life to be so conditioned that struggle is its adjunct wherever existent. In the vegetable kingdom the root is deepened and widened by drought and storm and the life thereby made more robust. It is likewise the understate as it were of spiritual progress. We as Christians oft-times have found by experience that pains and trials have left on the soul laminæ of divine strength as obvious and vital in developing and enriching character as the deposits left by the floods and inundations of the Nile, the Ganges, and the Mississippi have proved in building up and fertilizing

their plains and deltas. Indeed, struggle is so absolute and needful a part of life that Bishop Brooks has been led to say, "To grow in goodness against no resistance, to do right where there is no temptation to do wrong, gives rise to the wonder how even at that and in heaven man can leave behind him such a true part of himself."

This feature of the divine scheme will be incomplete if we omit the mention here of Christ's offer of support and of rest under our burdens. No limitation is put to the offer. It serves as a complement to His system of helps,—showing even if the helps have been unimproved, His love and His desire for our love will never fail. Christ's words are—"Come unto Me all ye that labor and are heavy laden and I will give you rest." It will be noticed that this promise is universal: it is made, though, dependent upon a full response to His urgent, sympathetic, loving invitation—"Come unto Me," and to the transforming power of the union the words include.

Often it is thoughtlessly assumed that this rest is simply relief from the burden which induces the weariness, and is an immediate grant of an individual's report. Not at all. The proviso attached, as already stated, is

conditioned by the words—"Come unto Me." What was to be the character of the relief is made plain in the verse following the one quoted above—"My yoke is easy," etc. Again on another occasion Christ perhaps more definitely explained what rest He was offering and had to give. He says—"Peace I leave with you, *My* peace I give unto you." Relief from burdens was not the condition of Christ's life on earth. He was reviled, persecuted, forsaken and lived from first to last in view of the cross. It was "*My* yoke," "*My* peace" He promised—peace *under* burdens; that means help to bear them and peace in bearing them as He bore His. Christ may or may not banish the burden, but when, in response to the invitation "Come unto Me," we get within the zone of His peace, the promised rest is found and the weariness is lost in the satisfying love that envelops the suppliant.

Of course we have made no effort to account for all suffering in the world. We have merely referred to some of the offices it serves, and outlined in that respect the surroundings man finds himself in. They are not the original or primary data of his being. It is consequently vain for reason to attempt any fuller explanation, as the previous facts

from which the existing position is the sequel are not within reach ; they require new conditions which man has not yet entered into for their complete unfolding. Faith, however, helped by what we know and guided by divine revelation, satisfies us that when this corruptible shall have put on incorruption and this mortal shall have put on immortality the deeper mysteries and the apparent contradictions of to-day will furnish added evidence of the Almighty's infinite love.

We shall mention only one other of these endowments. The gift referred to is conscience, which if only enlightened through a study of God's revelations will always prove a ready teacher of right and wrong, and so aid in guarding and guiding human beings in the exercise of their free will. To form a fair estimate of the place conscience was made to fill, a summary of the arrangements previously remarked upon will be useful.

Recall first man's creation, not as a mere block, but as he was when God had breathed into him the breath of life and he became a living soul, made in the Creator's own image—a godlike man with an individual will.

Notice him next just entering upon his struggle with his earthly surroundings subject to the law of work and the Creator in the act

of revealing His Almighty power and making for His creature a Sabbath (1) to meet the want of his physical nature weakened by six days of labor and to tone up tired nature by rest from toil ; and (2) to prevent degeneration and aid in the elevation of his spiritual being by such a further use of that day as would tend to bring him into more complete harmony with his Creator. Look again, and see how the same Almighty One in His anxiety for man's welfare thereafter made known to him from time to time, through a more detailed revelation, a standard and method of life peculiarly fitted for unfolding character while conducive to safety and happiness amid the special dangers man's weaknesses and a world of corresponding temptations expose him to.

But besides all this, and further to aid in the work of education and elevation, the Creator it seems endowed man with three conspicuous faculties to lead his judgment towards the wiser choice and to hedge him against getting astray. The first of these we have seen was the power of habit, a cumulative moral force when rightly used. The second was a physical sensitiveness so responsive to wrong-doing that pain followed the error as a notice that the laws of moral,

mental or physical health had been transgressed. The third is in a sense allied to this last, being a still more curious moral sensitiveness—the conscience, capable to be sure of being dulled by disloyalty to its dictates, but likewise capable of becoming most delicately alive to the very approach of evil by a constant following of its monitions.

Observe now that there are no detailed regulations governing the will in the use of any of these helps such as a command would include, but an apparent absence of intention and power to force the individual, the effect upon the character being left dependent upon how each may for himself elect to employ those agents. The explanation Revelation gives of the system is revealed in the words “Whosoever will” and “to him that overcometh.” Thus the words and the helps alike clearly indicate a personal struggle to achieve a victory which is within each person’s reach ; and yet, while within each one’s reach, it is the teaching not only of the words and of the helps but of experience likewise, that alone by watchfulness, self-denial and perseverance can the individual approach the standard conscience attuned to the words Christ sets up.

The contest therefore between good and

evil is not in any case an easy one. But we are continually making the struggle more difficult if we neglect our opportunities and cultivate or at least permit growth of our evil impulses and inclinations; in that case sensual and selfish thoughts and practices are made to obstruct the efforts towards a better life, while as we have seen the gifts just cited from Sabbath observance to conscience, not being retained as allies, are found to be contributing towards decrepitude. It is axiomatic, conditioned as we find ourselves, that we cannot escape continual diminution of mental, physical and moral force, if we do not strive to develop every good impulse and suppress every evil inclination; and this we shall fail to do if we neglect to make use of the agencies which as we have seen have been provided to educate, purify and elevate human nature.

But, very likely it will be said that trial and struggle do not always end in purifying and ennobling the individual. No one will deny that. Their mission is none the less truly salutary although some character goes to pieces under adversity. These wrecks instead of being cause for surprise only confirm our thesis. It is a familiar fact that the storm which strengthens the growth of

one tree brings to light the weakness of another. In a somewhat similar way it happens among men that the sifting process becomes a feature of the conditions described. Even a weak, self-indulged nature can without effort be equable and honest so long as affairs are prosperous and every desire is satisfied. Let sickness or business disaster overtake the same individual, and not infrequently he gives the reins to his passions and proves how false and treacherous he really is. It is not true that the character is bankrupted by adversity, but that the false is the true self and stands revealed by trial. The business world knows this full well. Occasions when it costs a large sacrifice to be upright are often the times for securely establishing the credit of one merchant, and breaking down the credit of another—one has sacrificed self to meet his obligations, the other has sacrificed his obligations to pamper self.

A single thought more. By way of contrast look for a moment at these surroundings from another point of view. Measure life without adding eternity; how wasteful the struggles and the results we have briefly outlined at once become; all the sacredness of the human life gone out, leaving the

suicidal mania the only refuge, the burdens exist but their purpose lost; with that also the reason for development to a higher life gone, which is found in the fact that "this world is as it were the anteroom of the world to come." Only when one recognizes this underlying situation and realizes how intimate the connection is between the present and the hereafter, does the enigma stand revealed; then time becomes a "little section cut out of entirety," and life the portion given each human being for his heritage with infinite consequences depending upon the use.

Why victory is at the price of such a struggle, it will be vain to try to solve. We know nothing of prehistoric humanity, and surroundings. Revelation teaches that there was a time when man "made but little lower than God"¹ was perfect. It teaches, too, that man fell—just how or when is not revealed. With the exception of these meagre data we cannot go back of what we see. The facts open to us are human nature wrecked in a world contrived, as already observed, for its restoration, with every help to attain the former estate offered, with Holy Writ plainly disclosing the advantages of

¹ Psalm viii. 5, Revised Edition.

securing it, and disclosing, too, the Creator's longing for and joy over the recovery of His creature. But still the result remains within each individual's option—the issue of life being left dependent upon man's volition.

Such is the philosophy the Bible teaches, inasmuch as no philosophy other than that of the Bible fits the conditions human life is subject to, he who rejects revelation is altogether at sea, and having lost his bearings generally drifts. It is easy for fatalism or one of its allied dogmas to catch such a waif since the disquieted mind needs a substitute, and repose is in no degree procurable unless life can be rid of the burden of responsibility. So it happens that, through a process of thought, the agnostic usually contrives some way to “swallow up himself; that he may seek to do, either by putting the individual into thralldom to impressions and motives from which he has no escape, or else by avoiding free will and individuality under the assumption that man through heredity is in servitude to the passions and vicious tendencies of past generations. All this, it is claimed, reason establishes, notwithstanding in the development of the thought the unknowable is postulated and “self” ignored; notwithstanding, too, the conclusions are op-

posed by intuitive knowledge of an obligation to do the right, and perception of blame when that obligation is disregarded, and are opposed, also, by the testimony of every man's consciousness—however low in scale of being he has fallen—that he can lie and steal or be true and honest as he wills.

But we have carried these thoughts far enough for our present purpose if we have made it clear that choice and not law is God's plan; that compared with legalism a free will service opens up a radically advanced standard, confers a much larger responsibility, and is the opportunity to a much higher and broader development. In the one case the responsibility ended with obeying the law, in the other it is a life endeavor calling for the use of every attainable help, the sense of duty opening wider and wider the more one "studies" and "strives." As an outcome of the achievement, we have the regenerated man—an unselfish, purified, god-like being, possessing as strong and free a will as ever, but so in harmony with the Christ spirit which rules in heaven as to be in perfect unison with the Creator's will.

CHAPTER VIII

THE SABBATH AND THE LORD'S DAY

One God, one law, one element
And one far-off divine event
To which the whole creation moves.
—“*In Memoriam.*”

Wisdom has taught us to be calm and meek ;
To take one blow and turn the other cheek.

—*O. W. Holmes.*

Recompense to no man evil for evil.—*Romans*
xii. 17.

Be not overcome of evil but overcome evil
with good.—*Romans xii. 21.*

Study to show thyself approved unto God, a
workman that needeth not to be ashamed.
—*2 Timothy ii. 15.*

CHAPTER VIII

THE SABBATH AND THE LORD'S DAY

A HIGHLY important incident, without which this history would be incomplete, is the change in the day of observance. That change covers the substitution of the first day of the week, Sunday, or the Lord's day, for the Hebrew Sabbath or Saturday, the seventh day. A first thought might question the propriety of the change. The record in Genesis tells us that the Almighty, after creating the world and man, appointed the seventh day Sabbath which He blessed and hallowed. With such a basis for the original gift, why disturb the relationship?

That is certainly a reasonable question. There was, however, not only full warrant for the substitution, for judging from the marvelous spread and growth of Christianity which followed later, are we not authorized to assume that the change was eternally imbedded in the scheme of things—indeed may it not have been a factor in the incubation when

the Spirit of God was moving upon the face of the waters? The Bible is nothing less than a physical and moral evolution—a history of an unfolding of antecedents under natural law that takes in time and eternity. A study of its pages, and a full adaptation of one's life to its teachings, are conducive to efficient and prolonged action of the physical function, and calculated to stimulate a healthful unfolding of a right life and a spiritual nature.

It is to be remembered too that Christ's earthly mission was at a period when the pharisaic interpretation discarded the spiritual and was no longer a transcript of the divine. Godliness at that time had retrograded until the external form, without regard to its spirit or essence, became the embodiment of the meaning. Hence Christ, being asked about Sabbath observance, opened the door to its widest intent and significance. His answer must have startled His hearers for the moment. It gave admittance to, and made room for just such a supplanting of the day as thereafter occurred. He showed, as clearly as words could make it, that it was the Sabbath principle and not a barren form which was the living germ and vital power of the appointment.

Consequently the Creator, in declaring six days thou shalt labor and do all thy work, dedicated by that act just as unequivocally the other fraction of the week to rest from work and to the study and worship of the Almighty One. So when Christ came, He did not change in any particular these conditions. Keeping one day in seven was the device contrived in the beginning to meet man's requirements and save him from the degeneration which an overburden of work and a forgetfulness of the Creator would have otherwise entailed. These same worldly surroundings man is still subject to. From this debasement (to which his uncontrolled desires and natural proclivities expose him) the Sabbath and its successor, the Lord's day, were alike devised. It was a multipotent factor for man's relief from his weaknesses, and if kept in the spirit, help forward in the road towards deliverance. Whether the day for observance was moved forward or backward in the weekly calendar had no effect upon the principle: "the day was made for man" in its purpose and scope.

Granting the foregoing to be as suggested, it may appear strange that neither sacred nor profane history discloses any decree authorizing or antagonizing in an official or

non-official way the change in the day. The displacement was clearly an epochal incident of great moment and some have thought such an event impossible of occurrence without historical mention. Very little study of the real situation will indicate the contrary outcome to be more likely ; that is to say the record to be natural could not be other than we find it. Bear in mind that the substitution was not a coerced happening ; it could not be a sudden but only a very slow development probably never anticipated, never even designed or put into shape by those chiefly interested, but creeping almost unconsciously into being. It is to be remembered, too, that the disciples and the chief body of the followers of Christ were at that time Jews, and that naturally the larger body of them would favor and incline to the old festival even when others of their number were contemplating or contriving a new sacred day.

This object—a new sacred day—could be effected if sought under divine leading with facility by making the old fit the new occasion by merely moving the day of observance in the weekly cycle so as to embrace Sunday ; with this done, it would become an easy road, only a step, we might say, to a union

between the new and the old, whenever the majority was so inclined.

The climax would be capped by the single act through the adoption of the resurrection day for the new day. This purpose was thereafter consummated. Just the conditions to induce it were at hand—A strong and the earliest tendency of many Jewish converts would no doubt be to retain fealty to an illustrious ancestry by going back to the Almighty's work in the beginning of things. Antagonistic to that, and a progressive force, were the Gentile Christians which were daily becoming so large an element in the Christian organization as to wield a decided influence. We called these an antagonistic force. That hardly expresses the real situation, for underneath both was the true Christian spirit willing to sacrifice self in a crusade against the errors of the world by effecting the strongest possible union of Christ's followers animated by that single impulse.

This double tendency and movement never ceased thereafter to be in action conveying day by day towards a common end sought until it had been reached and the union effected. One party we may assume kept chiefly looking back for the Almighty's

model and the other chiefly looking forward for a something, they knew not what, if it only would take into the Christian fold both old and recent converts. The aim as we have said was single and it is no surprise that the two forces should at length find themselves—one in spirit because one in Christ.

A further factor of no little influence was a smaller, more compact body of individuals—a coterie made up of the actual disciples of Christ and others who had seen Him and associated with Him more or less while on the earth. As Christ's counsel and instruction were no longer a daily enjoyment these disciples and friends would be a force, inducing frequent assemblies and giving their great loss, and by reason of that loss, and a common sorrow, could only find relief and comfort in leaning upon one another's help and sympathy. Then, too, a more intelligent understanding of Christ's acts and words and life and death and resurrection—all of which were points for inquiry—led to feelings of warmer dependence upon those who had seen Him and as it were His best associates; they could not have helped getting together often for council, for consultation and for study. It would seem that the longer they discussed these and other allied matters re-

lating to Christ the deeper and more absorbing would the investigation become. At first such meetings would in the nature of the case have been informal, frequent, perhaps for a time almost continuous ; thereafter with irregular intervals, assuming stated times for service, until a weekly gathering on the resurrection day became special and distinctive. Is it not presumable that somewhere along these lines under the direction of the Holy Spirit the development of the new institution took form ?

There were also other incidents—side lights as they were—which tended to make Sunday conspicuous. Not only did Christ arise on the first day of the week but several of His closest disciples went to the sepulchre ; some met Him on their way going to or coming back, others did not. On the same day (the day of His rising) He appeared to a portion of His followers on five distinct occasions. All of those who met Him no doubt had experiences, differing one from the other, to relate to their circle of friends, which perforce would have brought them together on the evening of that same day. As they were thus engaged (" the doors being shut for fear of the Jews ") Jesus came and stood in their midst.¹

¹ John xx. 19.

That reads almost as if the assembling was by appointment. Again after eight days¹ (that is according to the ordinary reckoning, on the first day of the following week) His disciples were within and Thomas with them, came Jesus, the doors being shut, and stood in their midst. Christ's presence on the occurrence of these two successive first day assemblies may, and not unlikely were taken by the disciples as a sort of suggestion of a first day observance, and possibly contributed in some measure to its early and favorable reception. Likewise, further recognition or at least sanction of the resurrection day as the day for special remembrance of Christ, may have attached to the occurrence that the day of Pentecost that year fell on the first day of the week; it so happened that the great body of the disciples were also on that occasion "with one accord in one place" and had conspicuous experiences.

As already indicated, the new day movement was not really antagonistic to the Hebrew Sabbath. The two indeed had similar objects and aims—rest and worship being in each case fundamental. Thus the old and the new having so much in common would naturally grow to be looked upon by

¹ John xx. 26.

the Christian Jews as coördinates, each possessing the more prominent qualities, which within the passage of days and weeks could not fail to develop a deepening fellowship and community of interest between the two observances. Had not God the Father bestowed the one, and God the Son, by His death and resurrection, signalized the other? Christ, too, by His utterances of a common principle applicable to both, bridged the gap between the two, making one day of the week rank as the equal of any other day for Sabbath observance so far as the true interpretation of the meaning of the original appointment controlled. At the same time no real preference for either had been expressed by Him, but a hitherto insuperable obstacle was removed from the mind of His followers to any change the majority might think desirable in the day of the week for rest and worship—a removal that would necessarily be preliminary to substitution or amalgamation.

With then the question as to the day to be observed standing in human probability as just explained, freedom of choice being admitted, we have a situation which would quite clearly describe the attitude of the then existing Christian public in respect to the day of observance. The new movement

could develop as we have said but slowly, and would be at the start confined to those who had some sort of acquaintance with the disciples; while the old day—which was the habit and custom of the ages—would no doubt cling to some elderly conversatives, struggling to retain for it the old exclusiveness; a grip with which life sometimes resists death even after decreasing vitality shows the inevitable “let go” point has been reached. It cannot be inferred, as already explained, that any sort of official council was at that stage called, whereat questions relating to those matters were discussed and difficulties settled or compromised. As there is no record of any such meeting the presumption holds that none occurred. Differences, if any arose, were not so tense as to lead to disquietude or to ferment bitterness; most likely the spirit of love—Christ’s first principle of life—held sway. Such would be the natural and may we not say the reasonable state and trend of affairs which made up the surroundings as they stood at that time.

Moreover, God in His providence at this juncture brought to pass, among other things, a material change in the prevailing conditions which made the question as to

the day to be celebrated a more vital, a more intimate and imperative one. That came to pass consistently with large and increasing accessions of believers from the ranks of the Gentile nations. A union of the world of worshippers would have hardly been practicable on the basis of the old Sabbath festival. But with the "Son of Man" the "Lord of the Sabbath" as the rallying point, with "the resurrection day" made the day for rest and worship, with the new and large infusion of converts daily added to Christ's followers, the old Hebrew institution with its ceremonies and limitations was naturally merged and became the newer day of rest and gladness.

One other thought of importance in the early development of the resurrection day it is desirable to add; we refer to the fact that the disciples had nothing in themselves of social or official position or influence that could have acted to enlarge the body of followers they speedily gained, or can explain the results afterwards attained in that respect and at present existing. The change is nothing less than a revolution with no human agency competent to direct the course and the results of affairs. Stated in brief the facts are, an old institution (the Sab-

bath) so firmly fixed in the worship of the people, so thoroughly established by habit and character as to have become a part of their very existence, alienated and displaced by a younger rival of such vigorous growth as to have substituted itself completely throughout the civilized world. Even very few traces are recorded in Holy Writ of this change out of which to form a connected history of its progress. It was a movement which had its propelling force, its growth within itself, from the centre outward.

Indeed the times of the mention of the resurrection festival in the New Testament are only incidentals; and yet it is a fact that the disciples having begun to solemnize the resurrection day as a weekly event in remembrance of Christ, the day never lost its character, and no other day was ever adopted for a like purpose. Must not the Almighty have been the designer and builder? Was it not a purpose wrapped up and encased in the vast scheme of creation and aptly prefigured by St. Paul in his marvellous words:¹ "Wherefore God hath highly exalted Him and given Him a name which is above every name, that at the name of Jesus every knee should bow of things in

¹ Phil. ii. 9.

heaven and things on earth and things under the earth. And that every tongue should confess that Jesus Christ is Lord to the glory of God the Father"? These words seem almost pathetic; they clearly express a prognostication of a then coming status, a triumph which St. Paul clearly foresaw, although his Epistle to the Philippians was written when the name of Jesus was despised among men, and St. Paul's message was to the city where there were very few Jews, where there was no synagogue allowed them inside the city, where they were only allowed a small chapel outside the gate. It was amid these surroundings that Paul spoke of a time when "at the name of Jesus every knee should bow, every tongue should confess that Jesus Christ was Lord, to the glory of God the Father."

After reaching such a height no revelation or command is needed, and none is found giving wings to the advent. All the energy called for was in the creative edict when the completed work was surveyed and pronounced "good"—when the morning stars sang together and all the sons of God shouted for joy. It was foremost among the fundamentals supplied when the Almighty Father sat brooding on the vast abyss. He

knew the needs of the undertaking He had in view, and the entire scheme from start to finish, at His bidding, became a going concern, doing His will and never ceasing to do His will, carrying out one after another of the great and glorious purposes involved in His general design, among which the Christian Sabbath was a spiritual entity. Thus we are constantly taken back to the original gift for the initiative, overspreading all the concerns attendant upon the affairs of man through the ages then to begin. So it was that the Lord's day became at once self-luminous, befitting the Divine One, stamped all over with eternal life and self-sacrificing love. Such a union so complete could not fail to meet a responsive heart echo in any gathering of Christ's followers.

Altogether, as we have heretofore said, even the New Testament contains in the aggregate little of fact except the notable event itself, and its attendant circumstances, to give to the new day its early vitality, growth and progress. Obviously that had in it very little of man's work. Its roots were deeper down, far more in the character of fundamentals. St. John very appropriately in the starting of his Gospel wrote—"In the beginning." It was a "new beginning," fresh from

the hand of the Almighty. In no sense a preconceived idea planned by man or a body of Jews, and after being thus organized, steadily nursed until it had become well located, fixed, bound up in the affairs of the world. The passages of the New Testament, in which we have incidental mention of such an institution, and the casual way in which the reference to a new sacred day appear in the text, are the best kind of evidence of an existence and of a growth which they assume.

Many years after the occurrence at Pentecost, and when Christianity had begun to assume something like a settled form, St. Luke relates the following circumstances. St. Paul and his companions arrived at Troas where they "abode seven days; and upon the first day of the week when the disciples came together to break bread Paul preached unto them."¹ St. Paul writes thus: "Now, concerning the collection for the saints as I have given order to the churches in Galatea, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God has prospered him, that there be no gatherings when I come."² The correspondents of the writer

¹ Acts xx. 7.

² 1 Cor., xvi. 1, 2.

are desired not to forsake "the assembling of themselves together, as the manner of some is, but to exhort one another."¹ This injunction would seem to imply that a regular day for such assembling existed among "some" and was well known, endorsed and recommended.

Besides the foregoing, we have the passage in Revelation i. 10, which in our English version is translated the "Lord's day." The Bible Dictionary (page 485) relative to that verse says, "Not until late years has the literal meaning of the phrase translated as noted been seriously questioned. The general consent both of Christian antiquity and of modern divines have referred it to the weekly festival of our Lord's resurrection, and identified it with the first day of the week or Sunday." The Bible Dictionary has, however, given very briefly, on the page referred to above, the antagonistic view. We have not space to reproduce it here. That is not essential. Any who deem it desirable to study this feature can easily turn to the account, and with that as the groundwork, carry forward any investigation desired. We do not, however, consider it of sufficient interest to transfer to our columns more than

¹ Heb. x. 25.

we have done. The foregoing citations, in addition to what we have previously presented, furnish a sufficient body of evidence to clearly establish the Lord's day and its continued observance. It was started too on the basis of Christ's resurrection, a natural evolution and not a formal organization, and was all done in remembrance of Christ. It was a spontaneous volition. We may assume that the new day was accorded as distinct, as general and as active an existence as Christian Jews, with the fact of another Sabbath admittedly regular alongside of it would inspire, as ahead stated, in accord with a loving impulse that the day should commemorate the crowning glory of Christ's life added to an irresistible longing for His presence and love. No act could have been proved more fully or clearly expressive of that love than simply adopting the resurrection day, and moving the day of observance in the weekly cycle to Sunday and giving the festival the name of the Lord's day. It must have been gradually that the observance of the new day found an enlarged entrance into nations outside the Hebrew race. So it also happened that almost immediately following the close of Scriptural records the Lord's day is mentioned with much more frequency than in the

New Testament record, and directly associated without question with the Lord's resurrection.

Quoting in substance from Smith's Dictionary of the Bible, the compiler of that work asserts as the result of his examination that the principal writers of the two centuries after the death of St. John used the expression "the Lord's day" more commonly than before, connecting it exclusively with our Lord's resurrection, and as a part of apostolic faith and practice, and so an essential of Scriptural Christianity. Such use was never defended because it was never called in question; nor was it ever confounded with the Sabbath, but carefully distinguished from it. Indeed, though according to Tertullian worldly business was opposed, it was not an institution of severe Sabbatical character; it was a day of joy encouraging, rather than forbidding, relaxation. On the other hand, religiously, it was regarded as a day of solemn meeting for the celebration of the Lord's Supper, for united prayer, for exhortation, for instruction, and for almsgiving. Furthermore, it is an assured fact that four years before the first General Council of Nice, A. D. 325, Constantine, in his celebrated edicts, recognized the day as a Christian institution

under the designation of the venerable day of the sun. Of course, attempts have been made to do away with the applicability of this document, assenting that the "Solis Dies" is not the Christian affiliation, "the Lord's day," but take the edict as it stands, fit it into concurrent events, place it between the previous history of the Lord's day and its subsequent history, and it will be found quite impracticable to get rid of it, or indeed to make any different use of it. Finally, in the year A. D. 321, an edict applied to Christians and Pagans alike, Constantine adopted the name which Christians had long employed without scruple. He then insisted, "That worldly business, whether by public or private citizens, should be intermitted during its continuance." We may mention the single other fact, that after General Council, in the year A. D. 325, the existence of the Lord's day was incidentally assumed in an order regulating an indifferent matter, the posture of Christian worshippers in their devotions. Such of our readers as may desire more fully to look into these historical evidences will be helped by the study not only of the Bible Dictionary, but especially by a little book published by the American Tract Society, written by the Rev. G. F. Maclear,

D. D., on "The Evidential Value of the Observance of the Lord's Day."

It is not needful that we carry this feature of our investigation further. None but God can satisfy the longings of an immortal soul in its ambitions and aspirations. As the heart was made for Him, so He only can fill it. Besides that, no one knows so well as He the weaknesses each life is heir to, and it was He who prepared the safeguard for each individual to carry him through his six days of labor without being overcome by corruptive temptations or other detrimental agencies. Christ said: "I am the vine, ye are the branches: he that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing."¹ Hence, we find that at the beginning of the Christian era, as at Creation's birth, the day of rest and worship was inserted after each week of enticement and consequent waste, a day of necessary rest for repair of the overtaxed energies, moral and physical, of body and mind, that is the sort of day the Lord's day must ever be—a day for recoupment.

The later observance of the resurrection day, under the designation of the Lord's day, brought together gatherers of His fol-

¹ John xv. 5.

lowers, to gain wider familiarity with Christ's teachings, until by edification and elevation of character an inner change was brought about, of living by the spirit and not as formerly by the letter. A new era of reconciliation was thereby ushered in. That means progress, vitality, growth.

Locke expresses his thought in words that imply spirituality of the deepest sort : " To love our neighbors as ourself is such a fundamental truth for regulating human affairs, that, by that alone, may be determined traces affecting all kinds of individual intercourse."

" Oh, yet we trust that something good
Will be the final goal of ill.
Ring out the old, ring in the new ;
Ring happy bells across the snow !

" Ring in the valiant man and free
The eager heart, the kindlier hand.
Ring out the darkness of the land,
Ring in the Christ that is to be."

CHAPTER IX

THE OBEDIENCE OF A WILLING HEART

Be wise to-day; . . .
Next day the fatal precedent will plead;
Thus on, till wisdom is pushed out of life.
—*Young.*

Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. This is the first and great commandment. And the second is like unto it, thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.—*Matthew xxii. 36-40.*

Thou shalt love the Lord thy God with all thine heart and with all thy soul and with all thy might.—*Deuteronomy vi. 5.*

Thou shalt love thy neighbor as thyself.—*Leviticus xix. 18.*

CHAPTER IX

THE OBEDIENCE OF A WILLING HEART

A GAIN we have the new Sabbath announcement that life is confronted not by a law but by a standard, loyalty or disloyalty being voluntary. Furthermore, that it has become under the free offer of helps to right living, which the Almighty has devised for man's use, to an important extent of choice whether for the journey of life one's impediments be light or cumbersome. The bearing on the subject under discussion of these suggestions and of the truths advanced in the previous chapter will find fullest development when we shall have called to mind the ideals Christ has set for our guidance and endeavor. Meanwhile, the purpose of our exegesis will be advanced along the lines already established if we give brief consideration to the foregoing instructive summary of the commandments.

It will be noticed—and it is a conspicuous and very significant feature—that this comprehensive statement of the whole law is

given in words taken from the Old Testament ; and, what is perhaps more suggestive, from that portion of the historical narrative which closely follows the delivery of the decalogue to the Israelites. The two parts of the summary as Moses uttered them are wholly disconnected, not being recorded in the same chapter or book ; one is found in Deuteronomy and the other in Leviticus. Had they never been taken from their surroundings and used by Christ, their full joint signification might have been overlooked. He has brought them together and in a sense interpreted them ; that is to say, He has used them in a way which has made them self-luminous, while merely reënforcing the meaning which they were intended to have and did have when spoken by Moses.

May we not also presume that, even at the early date when the words were first uttered, ceremony was robbing religion of its vitality ; that formalism was the impending danger ; and that this condition had aroused Moses' fear, leading him through these admonitions to caution the Jews against overlooking the spirit of the decalogue and giving undue importance to the letter ? The sentence in Leviticus was spoken when the dealings with one's neighbor were under discussion and

formed the compendium of the whole matter. In Deuteronomy, where the first half of the summary relating to one's love to God is recorded, the thought expressed is enforced with extreme earnestness. "These words," said Moses, "shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down and when thou risest up"—and more to the same effect.

This record then is to be accepted first as Moses' matured exposition of the profound intent and meaning of the commandments. To that interpretation Christ, fifteen hundred years later, adds His highly instructive approval by bringing together the two parts of Moses' revelation, and after being thus combined by utilizing and explicitly adopting the summary as expressive of all there was in the decalogue needful for His questioners to heed. Quoting the words, too, was no accidental affair, for the summary is found in much the same form in several places in the Gospels, apparently stated on at least two different occasions, yet always in very nearly the same language. On one of these occasions the words are put into the mouth of

a questioner who came to entrap Christ ; but even in that case Christ in His response gave His full commendation to the statement, as containing all the essentials of the decalogue. Moreover in Mark's account¹ of probably the same occurrence as that referred to in the citation from Matthew given as a head note to this chapter, Christ is represented to have begun His reply in the exact words ("Hear, O Israel," etc.) which are used as the introduction to the similar injunction in Deuteronomy.²

These verses therefore—adopted by Christ in the manner indicated and used more than once—must be taken to have been deliberately selected by Him as possessing the spirit and substance of the document summarized, all of life it contained ; principles even older than and underlying the commandments and taught all through God's revelation to man. To make His hearers more readily see and admit the force of this teaching was, we may assume, one reason why Christ did not confine His exposition to words of His own, but used Moses' interpretation—thereby rejecting and proscribing for Himself and for Moses the pharisaic construction and restrictive addenda which had grown up as a reflex of

¹ Mark xii. 29-31.

² Deut. vi. 5.

that construction. Moreover rightly read the verses condemn "necessitated" religion and recognize no worship but worship proceeding from "a willing heart,"¹—thus involving the additional averment of man's volition and the fitness of the decalogue so explained to meet man's needs and environment. In brief, the teaching is that any interpretation which interfered with these endowments and those ends as did the interpretation out of which pharisaism had grown was to be understood as clearly distorted.

Allied to the same line of thought in Christ's epitome of the commandments when asked by one of His questioners what was requisite for him "to *do*" that he might "have eternal life."² The significance of that recital is the fact that in enumerating the things to be done specified reference to the fourth number of the decalogue was omitted from mention, leaving again the unavoidable inference that Sabbath observance was not one of the things His inquirer must "do" to "have eternal life"—but was, as had been often elsewhere affirmed, a highly helpful device commended to man

¹ Exodus xxxv. 5; also xxv. 2.

² Matthew xix. 16-22; also Romans xiii. 9.

for his use, subject, as all God's helps are, to man's choice at man's risk. On still another but somewhat similar occasion Christ treated His critics to an interpretation of the fourth commandment which scattered without mercy the theories of the Pharisees as to observance.¹ So urgent were those formalities in enforcing verbal obedience that they had even found fault with Him for picking and eating corn and also for healing a sick man on that day. The reproof He administered at that time, and the other of Christ's suggestions respecting special portions of the decalogue—all of which suggestions and reproofs the Jews most likely looked upon as loose or broad interpretations of particular commands, for they all appealed to the heart and ruled out legalism—led them to ask His opinion of the whole law and of the relative importance of its various parts ; and thus unwittingly to give the occasion for the quotation and adoption of the more comprehensive reproof.

The responses we have referred to do not specifically teach how many of the practices followed in Christ's time, that had been outgrowths of the decalogue and claimed to be required by that instrument, were human

¹ Matthew xii. 1-13 ; Mark ii. 23-26 ; also Mark iii. 1-5.

devices ; they certainly must be construed as at least interdicting every interpretation and restriction which hindered or—better perhaps if we say—did not promote the exercise of the fullest and freest love towards God and man ; and likewise to authorize the conclusion that all such regulations were man's work and could find no justification in any inspired ordinance.

The same teaching we have seen was likewise enforced whenever the specific command respecting Sabbath observance was made an issue ; Christ's replies always omitted mention of the form or words of the command or any allusion to its details or to the customs that had grown up under it. The most notable of these was when He gave utterance to the unifying principle, applicable to every revelation with reference to the ordinance—that the Sabbath was made by God for man and not man for the Sabbath.¹ Thereby, for an interpretation of His meaning He carried the attention of His hearers further back than the command, and over and beyond the dealings with the Israelites, to the broader plain of the creation, when man entered upon his career so conditioned that the Sabbath, which the

¹ Mark ii. 27.

Almighty then "made" for him, just fitted his nature and his wants. In other words, Christ thus reaffirmed the sufficiency of the day if properly used to aid in the development which His summary of the decalogue and the standard it presented enjoined, and which on so many occasions He had enforced by other searching rules of action.

There is likewise a single idea running through and prominent in all these thoughts confirming a lesson already remarked upon, one which must not be overlooked and probably has not escaped the reader's notice ; it is found in the added evidence they afford of the unvarying purpose, meaning and source of the Sabbatic revelations. That deduction is unavoidable. Christ's adoption and interpretation of Moses' construction of the decalogue, taken in connection with his special reference to the day of rest and worship, make the demonstration complete ; for we repeat, they plainly link together Sabbath observance under the Christian dispensation with the observance under the Mosaic dispensation and these again with the original appointment in Genesis, thereby telling us that the three were one and the same—an inseparable unity, the meaning and object of each being expressive of man's

needs, which needs were only met when the day is so used as to aid growth of love to God and love to mankind.

In the nature of the case too no other idea than singleness of purpose and requirement in the separate revelations is admissible. God cannot change. Man's relations to his Maker must be always the same. A divine arrangement adapted to and for man's development once instituted may have its importance reinforced by subsequent disclosures, but the disclosures will be consistent one with the other. All this in the nature of the case unquestionably must be true and Christ's words have given us the threads which connect the successive parts. When He said the Sabbath was made for man, He did not need to go farther and add that the day continued to bear the same relation to man in Moses' time, and is likewise subservient to man's needs now, for all that is clearly implied and is the only construction. So also when He said, by quoting the ancient interpretation that each and all of the commandments were suggestions given to teach and help man to love God and his neighbor—the two actualities on which hang all the law and the prophets—it was only the same thought expressed in

another form, both being an affirmation that regulations as to observance were of no account except so far as they might be serviceable in the attainment of this spirit and these ends which were eternal. Observance disconnected from the spirit and the ends were but a form of godliness without the power thereof—an expression which does not favor or encourage non-observance but condemns the disconnection.

Lengthy discussions are now and then heard in the pulpit and not infrequently found in books which aim to bring Sunday, the new day now observed, under authority of the command, as if it was needful, in support of the use of the first day of the week, to prove that it was the legal successor to the Jewish Sabbath. There would seem to be little relevancy attaching to that thought. Sunday observance has no occasion for a command to support it; six days for labor and one for rest and worship was an existing institution many centuries before the decalogue existed, being connected with the very earliest recorded suggestions of the Almighty to mankind. The fact that it was thus made a fundamental principle of human life—an essential agency for its best development—is of itself abundantly sufficient for

any individual to know who is seeking to have and to follow God's leading.

If a change in the day was desirable, the selection would in the nature of the case arise from and be a development out of the surroundings which had made the change desirable. It would be one, too, that would quickly commend itself to the great body of worshippers and lead by an inherent power of its own to its general adoption; for a common day for observance is a necessity to the fullest and freest enjoyment of the Sabbath privilege. Christian nations secured that uniform acquiescence by fixing upon the resurrection day—a selection so conspicuously appropriate to the new era that divine leading or authority for its substitution is written on its face.

Some like to think that the change was established and uniformity attained by apostolic decree, and others that it was suggested by the appearances, on that day only, of Christ to His disciples after His resurrection. Those are interesting facts so far as proved. Whether accepted in full or not, there seems to be obvious reason to think of the new appointment as wholly a divine inspiration, fresh evidence of the Almighty's longing for the welfare of the human race and of His solici-

itude for this day of rest and worship because so important an aid to man's best development and regeneration. "God so loved the world" is the stirring announcement that interprets every dealing of the Almighty with His creatures. When the words were first spoken they voiced distinctly a profound emotion that had existence all through an indefinite past, revealing likewise in the then present that "crowning mercy" which likewise flooded with its light a boundless future—a love that was thus from everlasting to everlasting.

One other thought has interest and may perhaps with profit be suggested. The facts and matters already set out have foreshadowed it. What we have in mind is the question whether anything more was meant by the fourth section of the decalogue than a reiteration and reaffirmation of the appointment in Genesis—that is whether the Almighty ever designed that injunction to be taken in the nature of a command. It begins, as we have seen, with a word not suggestive of command but of entreaty, and in a form so unlike the previous three and the last five as to leave the impression of being a different kind of instrument. The well-known introduction is not "thou shalt," but "remember"

to keep holy the Sabbath day. God had in the first three commands declared and enjoined upon the Jews the cultivation and development of loyalty to their Creator as the primal relationship of man, expressing this in the imperative words, "thou shalt have no other Gods," "thou shalt" not make any graven image, and "thou shalt" not bow down thyself to them nor serve them, etc.; then subsequently in the last five and by the use of the same imperative expression man's duty to his neighbor was enforced.

So radical a change in the form of beginning the reference to the Sabbath was certainly not without purpose. It appears to be much the same as if, having given specific and absolute directions to man to love and honor God and to love his neighbor as himself, the writer had added—"You have in the ordinance of the Sabbath appointed by the Creator an important aid in the effort to stand aloof from the idolatry with which you are surrounded, in keeping alive in your heart the true worship, and attaining in full measure all the relations here unfolded; hence remember, I entreat you, to keep the day holy." Thereupon the inspired record proceeds to give as it were reasons for this injunction. They are stated in the explana-

tory words which follow. Paraphrased, these words in substance are that six days you will have to work (the expression is "thou shalt labor") because that is a law of man's being, and that law makes rest from work on the seventh day imperative, because that is another requirement of his being; while rest from labor is a prerequisite for meeting still another and the highest of man's needs, namely, to acquaint himself with God's works and ways and purposes in creation.

A further occurrence having a close connection with the word "remember" is the manna incident. Although we have at considerable length directed attention to the teaching of that incident, it will in this relation repay brief additional notice. Bear in mind that when the significant words with which the fourth number of the decalogue begins were first made public by Moses, the manna revelation and ordinance, that restored or at least gave new vitality to Sabbath observance, was of great recent date. Indeed, at the time when Moses is reported to have come down from the mount with the tables of stone, the Jews were daily gathering and living upon the manna deposit and keeping the Sabbath under the arrangement instituted when that supply of food began. Hence

when the words were first uttered, "remember the Sabbath day to keep it holy," it could not be otherwise than that the then existing ceremony was the form of ceremony those words were expected to awaken in and would recall to the Jewish mind. What helps to lend force and add interest to this suggestion is that there is no statement or precept in the commandment which does not find its parallel in the manna incident. Indeed the commandment made only one addition to the proposals which had already, though so recently, become familiar to the Jew ; and that one really was not an addition, as we shall presently see, but an amplification and explanation of most important fact that the manna revelation had not made absolutely clear.

Studying then the two accounts together, that is the commandment and the manna revelation, we find that they are correlative utterances. They differ chiefly in the form of the statements—the manna revelation being largely in the nature of an object lesson to a continuous narration. Synonymous with and expressive of the important words "remember the Sabbath day," we have a ceremony instituted for gathering on the sixth day and saving for the seventh day the

manna needed for the seventh day,—a ceremony so devised and arranged by infinite love as to enforce and doubtless with the purpose of enforcing recollection so that the people could not fail to "remember" the day. Instead of the words "keep it holy" we have in the manna narration Moses' words (Revised Edition) "to-morrow is a solemn rest, a holy Sabbath unto the Lord." Instead of "six days thou shalt labor and do all thy work" we have in the manna account ceremonies that are literally the equivalent of these words, an arrangement that made it necessary for the people to either go hungry or else work six consecutive days, day by day, and gather their daily bread. Instead of the clause "the seventh day is the Sabbath of the Lord thy God ; in it thou shalt not do any work," we have not only God and subsequently Moses recorded as making a similar provision with reference to the day, but also establishing a method of separating and distinguishing the day for rest from the days for work, by the suspension on the Sabbath of the week-day manna deposits that did not even permit of mistake or forgetfulness.

Finally, and most important of all, is the amplification the commandment contains of

the reason why the Sabbath should be observed. Moses had not made the reason absolutely clear when he said, "for the Lord hath given you the Sabbath."¹ He did not in that place say when or under what circumstances the Lord had given them the day. That omission possibly would not be a very serious one to those addressed ; we may perhaps assume that it would be understood and supplied by most hearers, since revelation contained no previous narrative, except the account of the creation, where it was disclosed when and under what circumstances He had "given them" it. At the same time there was room for uncertainty. Hence to prevent any doubt ever arising Moses was led to put the account in the commandment in such a clear way that no one thereafter could fail to understand the meaning ; he rests all authority and all reason for Sabbath observance, as we have heretofore remarked, upon the facts given in Genesis by urging the people to remember the day and keep it holy, "*for* in six days the Lord made heaven and earth . . . and rested the seventh day ; wherefore the Lord blessed the Sabbath day and hallowed it."

This brief recital has likewise we think

¹ Exodus xvi. 29.

made clear why the Sabbath found a place on the tables of stone. Experience had shown that there was a need for the testimonial. The manna deposit would cease after a time, and then that automatic register of the day would be gone.

Hence the manifest ends sought in giving place in the decalogue to what we call the fourth commandment were (1) to put the matter of Sabbath observance in such a form and connection as would best serve to give it permanency and not permit the day again to be forgotten—a mishap very likely to occur after the daily manna deposit had ceased; and (2) to leave a record which would preserve for all time not only the appointment but the Almighty's opinion of its usefulness, evidenced by His earnest recommendation that the day be remembered and faithfully kept.

This method of construction which we have suggested has likewise the advantage that it reconciles all of Christ's references to the Sabbath and all His answers to inquiries respecting the commandments. For certainly the fourth section of the decalogue, if assumed to contain the character or intent of a command, was strangely and unaccountably ignored by Christ on every occasion that

feature of the whole instrument was brought to His attention. But if the truth with reference to it is that the ordinance was a divine arrangement, a proffered help to holy living—bearing on the first occasion the recommendation of the Creator so solemnly made as had been described, and on the second and third occasion conspicuously mentioned and rededicated to man's use first by means of the manna miracle and after that from Mount Sinai as just suited to man's wants—we are not only impressed with its importance but also see why Christ left it where God left it.

Moreover in quoting Moses' words when summarizing the decalogue, Christ as much as said those words are an official interpretation that go to the heart of the matter and stand as a protest against the current interpretation of what is called the law and are to be construed as meaning that whatever of form or spirit not consistent with those words which has been added to them has been done without authority.

Then there is the further condition in favor of this construction that it gives a oneness to the Sabbatic ordinances all through the Bible which accords strictly with the revealed idea of the unchangeable God, the same yester-

day, to-day and forever, and likewise to bring into accord with that idea and put peculiar force and meaning into Christ's words unifying the institution when He said the Sabbath was made for man.

Finally let us remember that the Sabbath is only a means to an end. Even keeping the Sabbath punctiliously did not save the Pharisees from condemnation or in any degree palliate their sin. Only he that doeth the will of God abideth forever. Hence a command in such a case would seem to be purposeless while also being, as we have shown previously and at length, wholly out of character with man's nature as a free agent, with his relations to his Creator and with his best development.

But it is not really essential for our argument that full acceptance be given this suggestion. Whether it is accepted by every reader in its entirety or not, no one will fail to see that Christ's words, so far as they apply to and affect Sabbath observance, were intended to focus thought upon a common principle relevant alike at all times to that day and its uses. The view we have urged brings them into closer harmony with the other teaching of Scripture having reference to the day, while giving to the institution a

deeper import than a mere command could convey. Besides it invests the call to "remember" with a keen sense of the love of the Almighty for the being He had created. It is as if God had said—being conscious that the world has in large part and for a long period been unmindful of the Sabbath—that after the manna deposits cease, coming generations will be in danger of again forgetting it, for they will then have no daily miracle promoting its recollection; and knowing that man wants this gift more than words can express, I urge once more and most earnestly, "remember" the day and never omit to "keep" it.

Another general fact, one which all must likewise admit, is that no statement recorded in Holy Writ with reference to the Sabbath makes any alteration in the conditions man was originally made subject to, or in man's relations to his Maker. Whatever reasons existed for the Sabbath appointment in the beginning exist still; the purpose sought when encasing the day in the week continues as when the plan originated; the Almighty's opinion of the peculiar utility of the day to man—expressed in its original appointment, in the contrivance of a weekly cycle to preserve its observance, in the

manna miracle which anew fixed its notation, and in that is called the command, reviving and again enforcing its remembrance—is as unqualified as ever.

Recognizing all this, the question of the existence or abrogation of a written law becomes non-essential as an element in determining one's conduct with reference to the Sabbath ; for every earnest disciple of Christ must admit that he finds in the purpose and opinion of the Almighty repeatedly and plainly revealed and proclaimed, taken in connection with Christ's teaching, as binding an affirmation as a command could convey, that he too needs one day in seven of relief from worldly cares and week-day pursuit for rest of mind and body and for the cultivation of his faith and love.

CHAPTER X

STANDARDIZING SANC- TITY OF LIFE

Rightness expresses of actions
what straightness does of lines;
and there can no more be two
kinds of right action than there
can be two kinds of straight lines.

—*Herbert Spencer,*
“*Social Statics.*”

He that saith he abideth in Him ought himself
also so to walk even as He walked.—*1 John*
ii. 6.

If any man love the world, the love of the Father
is not in him. For all that is in the world, the
lust of the flesh and the lust of the eye and the
pride of life, is not of the Father but is of the
world.—*1 John ii. 16.*

CHAPTER X

STANDARDIZING SANCTITY OF LIFE

CARRY this inquiry one step further. Measure the *need* God has clearly and repeatedly affirmed we have for a day of rest and worship by recalling the *standard* Christ has left for His followers; also by testing that need in the light of that standard, connected as it is with the eternity for which the life here is to fit us. Even from Christ's interpretation of the commandments we may see that the sacredness of the individual life follows as the plainest of corollaries. Surely that life must have in God's view a high potency, it must be destined for a high estate, if it needs for its full fruition unqualified devotion to its Creator's will and absolute forgetfulness of self in services for others.

Observe again that these two parts of Christ's summary are mutually dependent, this love for one's neighbor being the evidence and outgrowth of one's love for God. The love for God is the root idea, and as

with the tree the fruit follows. Similar relationship we find enforced everywhere, the general and controlling principle being expressed in the statements—"If a man love Me he will keep My words"; "By their fruits ye shall know them"; "Herein is My Father glorified that ye bear much fruit."

Christ mentions and describes one kind of fruitage when He says "blessed are the pure"; not in outward life alone, but "in heart." We need hardly say that "pure," though it does stand for chastity, represents here far more than that—it means a heart intent on excluding from thought as well as act everything which contaminates, stains, defiles or blemishes. Christ subsequently adds—"If thy right eye offend thee pluck it out"; "If thy right hand offend thee cut it off." The eye and the tips of the fingers represent the two senses of sight and touch, the most acute receptive faculties. Hence the plucking out and cutting off may perhaps be intended to reaffirm in more emphatic form the blessedness of being pure in heart by an injunction to look upon and touch nothing that might in any degree interfere with that attainment.

Again Christ says, "If smitten on one cheek turn the other," which obviously demands to

free one's heart from all feeling of resentment. "Forgive . . . that your Father also which is in heaven may forgive you." "If you forgive not men their trespasses neither will your Father forgive your trespasses." "So shall also My heavenly Father do unto you if ye forgive not every one his brother from his heart" (Revised Version). Formal forgiveness, the kind that does not forget, obviously fails to meet these conditions. The standard from beginning to end is heart service, for "the Lord seeth not as man seeth, for man looketh on the outward appearance but the Lord looketh upon the heart."

Once more, note further that humility is made essential and pride and self-esteem are unqualifiedly condemned. One inspired writer puts the rule substantially in this form—"Let nothing be done through strife or vain glory but in lowliness of mind let each esteem others better than himself." The connection shows that the word "strife" in the foregoing should be understood as an effort to outdo incited by "pride." Paraphrased the sentence would read then—"Let nothing be done through" an endeavor or "strife" to outshine or outvie others, "but in lowliness of mind let each esteem" others, etc.

No reader will assume this to mean that a

scholar may not strive to be more studious than others sitting near him, nor that a man may not seek to excel in his workmanship or profession, nor that one by honest means may not seek to add to his savings, nor that people having done so may not have possessions and ways of living that their more wasteful, lavish and less industrious neighbors cannot reach. Such differences in ambition and attainments are inevitable. Above them all, though, stands undimmed the condemnation of pride and vanity and the requirement of individual humility—the difference between these characteristics being emphasized by the antithesis the comparison presents.

Indeed everywhere Christ in His teachings makes humility fundamental, a necessary condition of heart, mind and life—may we not almost say a test of discipleship? “Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.” “For every one that exalteth himself shall be abased and he that humbleth himself shall be exalted.” “Take My yoke upon you and learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls.” “If I then, your Lord and Master, have washed your feet, ye also ought to wash one another’s feet.”

Difference in material or intellectual possessions introduce no differences except in the struggle to be lowly and humble. Higher rank or a larger portion than the average in the ambitions of this world burden the possessor with greater temptations to pride and vainglory and haughtiness to overcome, while the standard to be sought for as life's purpose has changed in no degree.

Closely allied to humility is its twin flower unselfishness. To love thy neighbor as thyself expresses its full attainment. We have the opposite extreme represented in the description of the selfish outlined in Timothy, where they are spoken of as "lovers of their own selves." Carry out the latter suggestion as well as the former and it is found that the one looks and tends towards perfection by a lead constantly upward and progressive, the other follows after and indulges desires along a declivity ending in every hurtful lust. The law which unerringly governs in the cases is given in Romans—"Know ye not that to whom ye yield yourselves servants to obey, his servants you are to whom ye obey."

There can be no question as to which service we as Christians purpose to enter; there may be a difference between us as to

the depth of meaning to be drawn from Christ's injunctions. Where that exists, one who upholds the less exacting construction should study and analyze his motives until satisfied that he is not gratifying a self-indulgent desire in accepting the shallower interpretation. Such subserviency one may easily and unwittingly fall into under the spur of a wish ; for it is merely an excuse that one so situated usually seeks, not a reason. In the present case likewise the true rendering of all these questions, though profound, seems to be on the surface. Thus, with reference to Christ's summary of the commandments, it is to be said that, lest any one should stumble over the word "neighbor," a parable was added disclosing that every man needing help was one's neighbor, and that not only giving time, care and sympathy, but delaying one's journey and business and parting with one's money were the requirements that case called for.

Still another line of unselfishness falling under the general rule is suggested by the words, " Let no man seek his own but every man another's advantage " ; again, " Hereby perceive we the love of God because He laid down His life for us, and we ought to lay down our lives for the brethren." In these

admonitions we have the same truth but apparently severer examples. Seeking "another's advantage" primarily suggests business transactions in which the temptation may be concealment or misrepresentation commonly called overreaching in trade; these words direct plainly both to avoid that, and to be strictly just and honest, if need be losing sight of one's own interests when weighing one's neighbor's. Any person who has experienced the difficulty—we had almost said the impossibility of dealing with exact justice towards his neighbor when his mind was full of what he believed to be his own rights—cannot fail to comprehend the meaning of the test in enjoining him to empty himself of thoughts of his own advantage when about to consider his duty towards that neighbor. The teaching is, put your thought on your neighbor's rights—seek to get the transaction free from wrong-doing in its relation to him, and exact justice between the parties will be the outcome.

"Laying down one's life for the brethren" raises the test one grade higher; it means sacrificing self by giving up even innocent and lawful enjoyments or doings, or by compounding personal and property rights for Christ's sake. Christ's commendation of the

same line of duties is clearly, forcibly and comprehensively put in the following: "There is no man that hath left house or parents or brethren or wife or children for the kingdom of God's sake who shall not receive manifold more in this present time and in the world to come life everlasting."

In the foregoing we have a very meagre statement of some of the features of the Christ standard. They might with profit be largely added to. As our recital stands it will prove sufficient for our present purpose if it incites the reader's further examination; for Christ's suggestions gather force and perspicuity the more complete the recital becomes. Perhaps it may aid in a recognition of the meaning intended if we group in a single illustration the sum of the special attributes spoken of above. Note for instance the comprehensive expression "Blessed are they that hunger and thirst after righteousness." More fitting words could not be chosen to denote the felicity of the object presented, the extreme eagerness of the pursuit called for and the spiritual oneness with God urged as the life purpose; for by righteousness we are to understand full conformity in character and conduct to the Christ words and example. A quest requiring greater in-

dustry and fuller consecration is not possible. On further examination too it is found that the righteous are to become "partakers of the divine nature"; and being so, it is not surprising that they should be described as the pure in heart, the peacemakers, the rich in good works, the self-sacrificing—a Christ-like company, seeking day by day "to walk even as He walked."

This standard is likewise often presented in a little different form from the foregoing, but in that case is none the less exacting and searching. The quotations above given relate in the main to qualities to be acquired; what we refer to now relates purely to the absolute need for and the unconditional surrender of one's self to Christ; or as St. Paul expresses the situation—"rooted and grounded in Him." We find suggestive illustration of this feature of our thesis in Christ's words when He says, "If a man loves Me he will keep My words and My Father will love him and we will come unto him and make our abode with him;" again, "I am the vine, ye are the branches. He that abideth in Me and I in him the same bringeth forth much fruit; for without Me ye can do nothing."

In the first of the foregoing citations the

meaning is better brought out if the word "will" be taken as implying a determination; the verse would then read, if a man wills or purposes to come after Me, let him (1) deny himself, (2) take up his cross daily, and (3) follow Me. Austerities and self-torture are not religion; they are a kind of by-product of formal worship. Christ's requirements are attained only by the truly devout. To deny one's self no doubt means to sacrifice inclinations to duty; to subordinate personal advantage to the rights of others. To "take up" one's "cross daily" means more than sitting down under and enduring—it includes surmounting, bearing bravely and using our crosses as "rounds by which we may ascend" nearer to God. This no doubt like the pregnant closing words "follow Me" can be attained only through an aim which *seeks* complete conformity to the perfect model. The spirit and manner in which it is to be sought is disclosed in the statement "for without Me ye can do nothing." These words thus carry the thought a step further; they assume every Christian's attainments to be short of aspirations, and suggest where our dependence is while on the way to victory. Consciousness of weakness thereby becomes our strength through reliance upon

the Divine One whose grace is sufficient for us and whose strength is made perfect in weakness.

What could better prove the engrossing character of the Christian warfare than to have as its object a development of man's moral nature that could only become complete through such requirements as these? Yet even this statement does not express the full measure of the struggle. A more correct conception is gained if it be remembered that those who have most faithfully made these ideals the aim of their endeavor through life have when on the eve of its close acknowledged them to be still the unattained pursuit.

With reference to this latter point we can have no higher, and need no other authority than Paul's life and confession. His standard obviously was "be ye perfect," and his activity, sacrifices, and sufferings in behalf of his fellow men indicate that he came nearer to reaching that standard than any other human being ever did. So much more closely did Paul conform to the injunction to deny himself, take up his cross daily and follow Christ, that no one can read the course and incidents of his life without being impressed with a deeper sense of his own deficiencies.

And yet Paul very late in his career stated that he had not attained his aim. "Not as though I had already attained, either were already perfect," he says. Then as if to make the confession more emphatic and further to explain and indicate his position, he adds, "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching further unto those things which are before, I press towards the mark for the prize of the high calling of God in Christ Jesus."

There is nothing in the foregoing suggestions that is new. What we have written is but an imperfect sketch or outline of the teaching of Holy Writ—a teaching expressive of God's deep solicitude for the elevation of His creatures and indicative of man's capacity for development. We stand in one world facing another world. It is this connection and the everlasting feature of our earthly attainment, the continuity of its existence, and reproductive power throughout eternity, that impart chief significance to it. Truly it lends to life a profound solemnity to be thus united by some mysterious and tender tie to the person and plans of the Almighty One, endowed with a never ending

existence, and possessing a nature infinite in capacity, yet so far as revealed never to be fully realized unless the correspondence with the divine has been begun on earth.

We get perhaps an inkling of one side of the meaning of an eternal development if we consider what may be and what has been accomplished by man in the various departments of industry and research during the few years of activity embraced within his earthly span. It may be that the more brilliant of our fellow beings, powerful in their qualities, who now and then appear upon the earth to delight and astonish the world, are given to enable us the better to understand the future capabilities of all. As Agassiz said, these "noblest gifts are exceptional and are rarely inherited"; "this very fact," he added, seemed to him "an evidence of something more and higher than mere evolution and transmission." Imagine such a life in full vigor prolonged another and then another threescore years and ten with corresponding attainments; and with that basis for thought try to project it as best one can into and through eternity free from every bodily limitation to hinder development. This to be sure is only a suggestion of the soul's mental capacity and does not necessarily touch the

moral and spiritual. "Eye hath not seen nor ear heard, neither hath it entered into the heart of man to conceive the things that God hath prepared for them that love Him."

As our mind comprehends value not only in the acquisition but in the deprivation, contemplate in addition to the foregoing what it is to lose all that has been prepared by the Almighty for those that take up their cross daily and follow Him. We do not propose to enter upon a discussion or to attempt a definition of just what the state of deprivation entails. Upon that point men may differ greatly and its solution is not vital. This much only need be said, that however the words which express it may be toned down or construed there cannot be extracted from them the danger of a loss—the loss of an infinite gain within the reach of each individual.

Those who object to a too literal interpretation of the word "eternal" connected with the deprivation and can find sufficient grounds to support faith in Dean Farrar's view, may believe with him that in the great unknown future there will be "eternal hope." Or the reader, if so inclined, may assume that the words translated "eternal death" mean that the soul not improved forfeits the gift

by rejecting the conditions and so, under the terms of the trust, it "returns unto God who gave it." In other words that God bestowed upon man, as it were, a part of Himself when breathing into man the breath of life and man became a living soul, and that He recalls this conditional bequest and it "returns unto" the testator in case the provisions as to its use are disregarded or rejected.

We do not urge any particular construction; either view cited meets the idea of loss which we were dealing with and we simply recall the theories mentioned to enforce that thought. The last describes literally the change indicated, and is an interpretation not out of accord with many texts, as for instance—"What is man profited if he gain the whole world and forfeits his own self" (Revised Version). Claiming that construction would be tantamount to saying the loss is the loss of personality or individuality, eternal individuality being understood as a condition precedent to an eternal existence.

Enough has been said to impress upon the mind the sacredness of the individual life, the immensity of the issues dependent upon the right use of it, the solemnity of the charge the possession entails, and to stimu-

late the reader with new eagerness to lay hold on every divinely appointed help in the effort to press towards the mark for the prize of the high calling of God in Christ Jesus. For "this we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal in the heavens."

" One sweetly solemn thought comes to me o'er
and o'er,
I'm nearer my home to-day than I ever have
been before,
Nearer my Father's house, where the many
mansions be,
Nearer the great white throne, nearer the
crystal sea."

CHAPTER XI

THE SABBATH AN EN- RICHMENT OF LIFE

. . . Here is a man who we may say is engaged in a wholly secular employment. He is a merchant selling goods. At the same time he is a distinctly and devoutly Christian man. . . . But all day he is completely busy at his store. . . . He longs for something to come in, something diviner and more spiritual. What can he do? Once in a while he turns aside. He shuts the door. He leaves the business to take care of itself. As truly as if he went into a desert cave, he goes apart. He makes his Sunday genuinely sacred. He concentrates his hour of prayer. What happens then? . . . God comes and feeds the docile and expectant life and it goes back to the counting-house and counter, stronger, purer, greater.

—*Phillips Brooks.*

Ye cannot serve God and mammon.—*Matt.*
vi. 24.

Use this world as not abusing it ; for the fashion
of this world passeth away.—*1 Cor. vii. 31.*

For all that is in the world, the *lust* of the flesh
and the *lust* of the eyes and the *pride* of life is
not of the Father but is of the world.—*1 John*
ii. 16.

Ye are the salt of the earth. Ye are the light of
the world.—*Matt. v. 13-14.*

CHAPTER XI

THE SABBATH AN ENRICHMENT OF LIFE

HAVING in mind the recital of Christ's words contained in a previous chapter, the unremitting effort, made necessary in pursuit of the standard those words set up, will not be questioned. It was to fix thought on this feature, to impress the reader with the urgency of the call for vigilance, that we have in those pages brought together these teachings. For assuming the Christ standard to be the goal of each reader's aspiration, a little reflection will suffice to make it clear that it is to-day more than ever essential, in the interest of that purpose, to hedge life about with every safeguard attainable.

"Ye cannot serve God and mammon." That is a concise statement of a moral impossibility; a condition whenever sought which must debar Christian development. No one will deny the need for the admonition when uttered. Does not observation invest it likewise with exceptional force expressive

of dominant proclivities to-day, and consequently does it not stand as a warning especially applicable to us? What are the temptations from which man's weaknesses are now most in jeopardy? Are they not in large measure suggested by this terse aphorism, changed through business methods and social relations so as to become more alluring and dangerous than they were in Christ's time? We think this on examination will be found to be the case; that is that they are much the same in character, differing mainly in being immeasurably more perilous.

Furthermore, revelation teaches, what the law of continuity explains, that man was born for eternity and merely begins during his earthly existence a development to be perfected in the prolonged life that opens when this life closes. "Progress is the law of life; man is not Man as yet." But being heir to so rich an inheritance, and needing divine help in the struggle for its possession, the Sabbath, as we have seen, was appointed at the opening of his career. What a significant feature of the original revelation that is, that the day was "made" for rest and worship, not only "in the beginning," but immediately following the creation of man. A contiguity so close determines the inseparable and in-

dispensable nature of the connection between the two in the mind of the Maker of both.

Subsequently as the race increased, the observance of this ordinance so largely fell into disuse and the Creator was so far forgotten, that the same Almighty One,—again and as a forceful help in another attempted revival of this relationship,—earnestly urged through Moses, first by means of the manna incident and after that in the decalogue, its faithful remembrance. For a time that call was effective; but later the character of the entreaty was perverted and to such an extent as to wholly take away from the observance its spiritual purport, and to leave only a dry skeleton of pharisaic restrictions. Then Christ came, and, disregarding these barren formalities void of every vital germ, interpreted the situation by carrying the thought once more back to the original appointment and telling the world in substance—all these Sabbatic revelations are resolvable into the single truth that God, having in view man's situation and need, made the day for man; thereby virtually affirming that true progress and an ideal Sabbath were inseparable.

With then the gift coming so directly from the mind and heart of the Almighty, with such a far-reaching purpose accompanying

the gift, and with such urgency shown in repeatedly pressing observance upon man's attention, can there be any question as to the large place the institution should be made to hold, and was meant to hold, in meeting the deeper wants of the human family in the later stages of the world's progress? Or bringing the inquiry down to this our own day and applying it to ourselves—what limits shall be put to our need for this ordinance considered in the light of the Almighty's estimate of that need and the engrossing and seductive nature of modern business and social life, which so largely attend our six days of labor?

If there were no other spur to assiduity in one's occupation, competition is so keen that he who would succeed must give to his life-work undivided, self-sacrificing attention. Besides, even if competition were less sharp, it would still be true that success in any business or profession cannot be attained without devotion. As a rule it is only the intense character, the enthusiast who leads. When a life purpose has its seat in the heart, the whole sensory apparatus is quickened in its pursuit. All this may not be incompatible with a correct Christian life. But what Christian who lives in such an atmosphere believes

he can grow, as his desire should be, into the likeness of Christ, without securing one day in seven of absolute relief from those engrossing activities—one day of rest in which he shall shut out all cares and thoughts of business or profession, and take time to cultivate that inward principle which will tend to make his character and life an inspiration? “As good as other men are” is a standard drawn from one’s business environment. To rise above this mediocrity and bring back to and reflect in one’s industrial pursuit the type that Christ’s life and words present, is the purpose and privilege of the withdrawal which the Sabbath invites.

It may be said that the professing Christian should “live ever in a new day.” No doubt he should. He should be perfect even as his Father in heaven is perfect. But is he? Christ said, “Without Me ye can do nothing.” Let the numerous defalcations of those who profess to serve Christ and neglect their Sabbath privileges answer. Or if that is not a fair illustration, let the every-day dealings in business life, let the feverish ambitions for wealth and display and the prevailing moral tone in social as well as business circles answer. We must deal with the world as it is—with realities, not with ideals.

What is the danger, we might almost say the natural fruitage, of such surroundings? St. Paul tells us. Writing to Timothy he says—"They who will be rich fall into temptation and a snare and into many foolish and hurtful lusts which drown men in destruction and perdition." We all know that those words which were intended to reflect life as it then was reflect far more literally life as it now is. The business man to-day is more than engrossed with his pursuit and its cares; he is breathing an impure atmosphere, not infrequently treading on treacherous and unsafe ground, as suggestive of the nearness of the spirit of evil as the thought that unbidden fills the mind while walking over the steaming, sulphurous earth of Yellowstone Park.

These words may appear extravagant. If such an impression exists, test some of the practices which we have so briefly described by the second of the Saviour's commandments, "Love thy neighbor as thyself." The statute says that the hungry man breaks the law when he helps himself to a loaf in the baker's window, or the office boy when under similar or other circumstances he appropriates to his own use little or much of his collections. To be sure the statute does not reach modern processes for getting rich

without labor, and yet those processes often involve a disregard of others' interests and sometimes a total sacrifice of those interests. The operator secures wealth, but his gains leave his victims poor. As already said the world is to-day full of facilities for transactions of this kind and the Christian in his business life is necessarily in contact and at times in connection with them. Fall within the seducing tendency of that swirl, it is far from easy to get out unscathed. Even by association one is in danger of having one's sharp sense of honesty and delicacy of moral perception dulled under this alluring and subtle influence. Does not that thought suggest the gradient along which is strewn the wreckage of many a trusted life?

Beyond doubt it is true that no one should wait for Sunday to recuperate. Our suggestion, however, by no means involves acquiescence in any neglect of daily religious duties or endeavor. Sunday observance was not intended and is not urged as an offset for a misspent week. A claim for weekly rest as a physical necessity would imply no disregard of nightly rest. Both are needed. The facts set out simply go to show that business life is interwoven with and hedged about by selfish ambitions and false standards, that it

affords an environment which exercises almost unconsciously a modifying influence on character. After a week of such surroundings the Christian's want becomes not unlike that of the traveller through woods "impenetrable to star or sunlight" who has become uncertain of his bearings; how eagerly he follows up every chance to reach high land, or to come out into the open where he can fix his course again. With the same hungry desire to get a higher and clearer view of his Creator's will, the would-be follower of Christ should welcome the sweet day of rest.

We do not mean to imply that there is any wrong in the acquisition of wealth obtained honestly. On the contrary success is a reward of prudence and diligence and is laudable. We think it was John Wesley who said, "Get all you can, save all you can, give all you can;" words intended simply to encourage industry, thrift and liberality. Riches like every other gift are a trust, and where rightly acquired and administered a blessing. Our words consequently had no reference to the mere circumstance of wealth. They referred solely to the temptations which as we have seen all men in the busy walks of life must meet and are exposed to, the more important among them having their

origin in this haste to be rich. Especially we repeat are they to be found along those short and easy roads to money-making—easy because not calling for industry or self-denial, and because so accessible to all in these speculative days, everywhere facing the multitude, making by comparison steady work irksome, especially among the young with small incomes, who do not see the thousands ruined through those modern devices, but the few who have for the time being succeeded.

This kind of temptation no doubt is greatest in the larger cities but is by no means confined to them. Any Christian deludes himself who assumes that because his lot is cast within a smaller community he is away from and out of the power of the lust of the world and the pride of life, and without the need for constant diligence and recuperative opportunities. "The heart is deceitful above all things." Its deceitfulness likewise is in no way better illustrated than by man's instinctive inclination to judge his own acts by a low standard and his brother's by a high standard. Often is it that the beam in one's own eye serves to magnify and distort the mote in one's brother's eye.

The wicked city, every countryman, rich

and poor, is ready to declaim against. What cultivates the wrong desire is more glaring and open there; but the desire and the conditions favoring its development exist all the same wherever men and women dwell. No town is so small as to be free from the prevalence of a purely selfish spirit, which sacrifices others' interests in the pursuit of one's personal advantage, often overreaching in trade, always accomplished by compromises with conscience, and not infrequently ending in actual crime. It is true the citizen has his pitfalls everywhere and in full view; but the countryman's are perhaps more perilous because less manifest. So long as the unlawful desire is dallied with or permitted to rest in the mind unrebuked, no man can assume that he would be successful in shutting out any temptation in the line of his besetting weakness if actually tested. "Let him that thinketh he standeth take heed lest he fall." "Not he that commendeth himself is approved, but whom the Lord commendeth."

Another class of besetments closely allied to the foregoing invites brief mention. We say closely allied, because so largely the fruitage of the fever to be rich. Reference is had to the abuse of every social inclina-

tion, until "the lust of the world, the lust of the eyes, and the pride of life" become the absorbing passion. Leisured lives, too, which are always a multiplying incident in every nation's growth in wealth, so often gravitate towards extreme self-indulgence, social extravagancies and senuous pleasures that they become a weakening incident as well. It is obviously not the wholesale indulgence of one's social nature and sense of pleasure that is to blame for the degeneration that follows. Those are helpful and ennobling gifts, making both work and relaxation a joy to many who are foremost in all the walks of life.

The antagonism just expressed is a necessary growth of a difference in the manner of life adopted; one class finds its pleasure more and more in work that is elevating and the other class in work that is degrading. "What shall I do next?" is the fretful expression of the child sated with play. "What new gratification can the world afford me?" gets finally to be the spirit and study of the devotee of pleasure. Hence has come a tone in social life to-day which reflects such an exhausted state of the ordinary sources of divertisement as to exclude all show or expression of emotion. So far as this lack of

feeling is affected it is evidence of stagnant minds ; so far as it is real, it is clear proof of conditions where "men decay." The inevitable sequence is a loss of every pleasurable sensation from the exercise of the higher powers within the individual, and a constantly widening reach after things without, to occupy the day and thought.

Another grave source of spiritual declension is the accompanying skepticism this situation induces. The world in search of ways to gratify desires finds it needful to cultivate doubt in matters of religion. Conscience must have a vacation or there would be no rest for the disturbed soul.

Puerile doubt, that "sort which is born of flippancy and ignorance," is the refuge of the morally weak. But that development is only a minor phase ; infidelity is by no means confined to the flippant, the ignorant and the morally weak. We cannot think that there ever was a time when disbelief in revelation and in personal accountability was so widely acquiesced in as now. It exists among the learned and the unlearned, and in a modified shape is getting inside the church.

The formative process is traceable to the conditions so many men carelessly or pur-

posely choose—that is a kind of reading which feeds doubts, wholly neglecting to give even a part of one day in seven to research that would fortify faith. This habit too is encouraged by a large portion of current literature both of a high and of a low order of merit answering to the demand from every grade of intellect. In these and other ways the false and superficial idea is becoming quite common that to keep the mind broad and receptive eliminates faith and shuts out religion.

Living six days of every week amid some such environment, the professing Christian is clearly in danger all the time of taking, like so many kinds of animals, the color of his habitat. But even if this were not so, even if there were no temptations in our week-day life to battle with nearly as extreme as those we have mentioned, note once again the relation to their surroundings the followers of Christ are expected to hold. What do they stand for? What are they to seek? All this He tells them plainly by fixing their status distinct from, high above, and helpful instead of subservient to their environment. His pregnant summary is—“Ye are the salt of the earth;” “Ye are the light of the world;” “Let your light so shine

before men, that they may see your good works and glorify your Father which is in heaven ;" "Be ye therefore perfect even as your Father which is in heaven is perfect." These are the attributes, responsibilities and aim the standard enforces.

Thus conditioned, does the man live, engrossed in business or out of business, who feels so strong in his purposes and love towards God and man, so free from weakness, from evil inclinations, and already living so near Christ as not to need the opportunity the Sabbath has provided of withdrawal from the week-day surroundings, and for the undisturbed use of the sanctifying and recuperative privileges that day affords? We are persuaded that no one, in the secrecy of his heart, can avoid the admission that such an opportunity and such use of that opportunity as we have urged are essential to give new shape to his thoughts, new vigor to his religion, and to make his profession felt and aggressive.

CHAPTER XII

THE SABBATH MADE FOR MAN

In opposition to the narrow spirit of religion, Christianity says, "Use this world" ; in opposition to the spirit of the world Christianity says, "Do not *abuse* it." . . . While in the world we are citizens of the world ; it is our *duty* to share its joys, to take our part in its sorrows, not to shrink from its difficulties but to mix ourselves with its infinite opportunities. So that, if time be short, so far from that fact lessening their dignity or importance, it infinitely increases them ; since upon these depend the destinies of our eternal being. Unworldliness is this—to hold things from God in the perpetual conviction that they will not last ; to have the world and not to let the world have us ; to be the world's masters and not the world's slaves.

—*Frederick W. Robertson,*
" *Sermons.* "

Finally, my brethren, be strong in the Lord and in the power of His might.

Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand.—*Eph. vi. 10-13.*

CHAPTER XII

THE SABBATH MADE FOR MAN

IT may be that the reader will ask, Granting all you have written be true, how must I keep the Sabbath? "Must" hardly suggests the thought which should lead up to Sabbath observance. At least that is not the direction the inquiry should take. The significant fact at which we have aimed is that with God "life only avails, not the having lived." When any of us come to stand before the Great White Throne we may be sure it will be of no service to plead—"Lord, I have brought with me the record of a very large number of strictly kept Sabbaths which I wish to lay at Thy feet and have put to my credit."

Imagine such a situation, and may we not assume in the light of what has been written in the foregoing pages that the proposal would give rise to questions not unlike these: What have those Sabbaths availed? I gave them to thee—how hast thou used them? They were a talent to improve—of

what service have they been? I made known to thee time and again that they were adapted to the growth of the soul, a refuge for a life assailed by temptation, an aid in the formation of character, a means for the development of love of God and neighbor—have they been so observed as to aid in attaining those ends? If they have been will not the answer to those questions draw forth the response “well done” “thou hast been faithful”; if not so used but merely as a barren form, what can be expected but the declaration “unfruitful,” “unfaithful,” “leaves only”?

This distinction we hold is important not because we think many nowadays keep the Sabbath in form without regarding the spirit, but because it gives the key to one’s attitude with reference to observance, and a solution in every controverted case to the question, How ought I, a professing Christian, spend the day? To settle a doubt of this kind, it is only necessary to ask, What was the purpose of the appointment and does the proposed act contribute to that purpose? The answer removes whatever incertitude may exist, the evident conclusion being to so use the day as most completely to fulfill its purpose; which means to treat it as an opportunity to

gain needed relief from the week's strain and to cultivate a more acute discrimination between Christ's teachings and earthly practice, so that one's standard of daily living may not be lowered by one's week-day surroundings. In other words, it is the Christian's day for a comparison of standards and a readjustment of his own to the ideal.

Do you mean then, the inquirer might very likely ask again, that the day should be wholly spent in worship? We have not said that. Rest and worship is the clear teaching of Revelation. Few will need to be told that rest does not by any means always stand for inaction. Worship and acts of mercy have been found to be just the relief many have occasion for. On the other hand more or less diversion every one must secure, while some, whose six days of labor are spent in close confinement or exhausting work, may require a large share of the day for recreation. "Rest when it is needful is just as much a part of work as doing."

If one's affections are rightly poised—not centred on selfish desires but God's will—little fear need be felt of a wrong judgment, as to either the amount or kind of outing and rest the body or the mind may demand. In this particular we cannot judge for one another.

Bodily health, mental health and spiritual health are interdependent and should alike receive care. The idea to be kept in mind as formative to a correct opinion is, we repeat, the instructive truth that God—knowing observance would prove to be a refuge for the individual life and of special service for the repair and storage of physical, moral, and spiritual force—made the day for man.

We have not, though, been left without specific aids to a wise judgment concerning the use of the day. There are certain comprehensive principles taught and general truths presented in the inspired word and deducible from the nature of the appointment, which have a wide application. We may name as the first—because so needful as a preliminary to observance—the withdrawal of one's self and one's thoughts as nearly as may be from one's week-day occupation and from everything that may suggest it. This course would be deemed imperative, if for no other reason, in that little of either rest or worship could be enjoyed while the mind continued in any degree at work on the week-day "grind." Revelation no doubt suggests such withdrawal—may we not say enforce it? In the original appointment we have the thought emphasized. For God—

adopting the form of the weekly cycle to collate His creative acts so as to reveal the Creator and establish the Sabbath—stated that He thereupon “rested from all His work” (that is not from all work but from the occupation of the six days) and “blessed the seventh day and sanctified it.”

Similarly also in the manna incident, by intermitting the manna supply on the Sabbath, a suspension was enforced of the usual daily occupation of gathering it. Again the command called for abstention from the business vocation of the week, when it directed rest from “all work”; the words “all work” could not in this case, any more than in the earliest, have been used in the sense of every kind of work, for the live stock must have been fed and cared for and we know too that family (tribal) visiting was indulged in largely by the Jews; those words were chiefly intended to interdict labor in the fields—the ordinary agricultural pursuit of the people at that time—and also the usual round of household duties. We do not mean that other labor was freely engaged in; all work we may assume was reduced to a minimum so as to attain most completely, and as near as might be by every individual, the objects for the day’s appointment. But we

make so prominent relief from the week-day occupation and from every indulgence which could bring it to mind, not only because revelation from the first has given it a foremost place, but because in these days the week-day work has become so peculiarly engrossing and severely wearing as to be in a pre-eminent degree, if not shut out, wholly a bar to either rest or worship.

Another equally important principle is, that while in the pursuit of our own methods for using and improving the day, we see to it that we do not deprive others of their right and opportunity for similar relief and benefit. It is not essential to dwell upon this idea. Of course rest and worship is a universal privilege. So far then as it is compatible with the complex conditions of modern life the injunction to love one's neighbor as one's self will regulate the standard for one's action.

An obvious application to this rule, if we may so call it, is in the matter of recreation—to take care lest our rest and recruitment be obtained at the expense of some one's else deprivation or labor. Dependence upon another for Sunday recreation and refreshment after exhaustive toil is at times needful and necessary, but even then the reasonable demands of the occasion ought to be the meas-

ure of its extent. A desire though harmless in itself fails to constitute such a necessity ; and gratifying the desire at the sacrifice of another's Sabbath benefit would hardly be the kind of love for one's neighbor Christ's injunction calls for.

Allied to the foregoing is another thought embodied in the fact that each individual is in a measure his brother's keeper. This follows as a corollary from Christ's second command ; it is likewise a clear conclusion from His description of His disciples—"Ye are the salt of the earth, ye are the light of the world" ; and also from His injunction—"Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Should not the idea these words enforce lead the Christian among other things to conduct himself so as to avoid as far as possible even the appearance of disregard for the religious character of the Sabbath, thereby encouraging in others a lax idea of observance? What is as a rule a benefit to the race of man we should, if we are to be the salt of the earth, the light of the world, do our utmost to encourage.

No precise line has been drawn by Christ or can be drawn by individuals invariably distinguishing between the admissible and

unadmissible methods of relaxation. But the thought we were seeking to make manifest is given further emphasis when we remember that "none of us liveth unto himself" and that therefore it is fitting for Christians to take heed lest a liberty of ours "becomes a stumbling-block to them that are weak." St. Paul gives his interpretation of the relationship when he says, "If meat make my brother to offend I will eat no flesh while the world standeth lest I make my brother to offend." In the following chapter too he carries the thought one step further and states his reason for what some would call his overcarefulness, when he adds, "lest we should hinder the Gospel of Christ." "We then that are strong ought to bear the infirmities of the weak and not to please ourselves." In these last four words we have the controlling idea clearly expressed. To "please one's self" is in so many cases the governing rule of life; to please Christ is doubtless the only standard for the Christian. As that is our aim would it be any loss if we should be a little too punctilious with reference to our methods of Sabbath observance? If we err at all, that is the side we should seek to err upon.

Another indication of how the Sabbath is

to be kept is found in the fact that God when He created the world "sanctified" the seventh day—that is set it apart from a common to a sacred use. In the command likewise He suggested to the Jews to "remember the Sabbath day and keep it holy"; here we have again just the same thought—a reminder to consecrate the day and set it apart for religious service. We do not recall these utterances as commands, but as indicating the Creator's view of the need there was in the nature of things for using a considerable portion of the Sabbath for studying His revealed word; so as to gain greater familiarity with its teachings and standard and a growing realization of His mercy and love, that faith might thereby be strengthened and we be at all times ready to give an answer to every man that asketh us a reason of the hope that is in us.

We are led to lay great stress upon this use of the Sabbath because not a few professing Christians nowadays devote so little time to observance beyond the morning service, often omitting even that, and so suffer spiritual blight by letting opportunities for investigation slip by and the weeds of unbelief grow. Some—even some whose daily lives are not without commendable works—

adopt that course, substituting as it were works for worship. Action is the world's watchword now; "up and doing" is the motto in religious life as well as in business life. We would not by any means or in any degree lessen that spirit or limit the necessity of Christian activity. At the same time we would not have one make overmuch of the meritorious deeds, nor as a sequence of such activity conclude that anything more is superfluous.

Those who urge or fall in with such neglect are liable to place undue importance on mere gifts of money or effort. Christ's invariable teaching was that gifts and worship could not be disunited. Any other view would seem to assume that heaven was purchasable. To the presumptuous young man—who believed that with his "great possessions" he could buy the Judge of all the world—when he came asking what he could "*do*" to inherit eternal life, Christ said in substance—after you have sold all that you have and given the proceeds to the poor, the service will still lack the one thing needful; unless the spirit that accompanies and induces the gift shall likewise lead you to "come, take up the cross and follow Me," there is no completeness in it.

Is not faith in gifts that are not the promptings of love to God just about as truly dead as that other kind of faith that produces no fruit, no sacrifice? "The earth is the Lord's, and the fullness thereof." Giving to Him what already is His can of itself have no significance. It is when our benevolence rises above self, even above the sense of personal sacrifice, when the outgoing expressed in the gift or service has in it the spirit a mother's love has to her child—then it is that so-called works of charity become well pleasing and godlike.

Of course works of mercy and necessity are always not only right but a privilege and a duty. Christ gave prominence to this idea when the Pharisees took exception to the act of His disciples, who were an hungered, because in passing through a field of corn they picked and ate the corn on the Sabbath day. Again He shed fresh light on the same general subject when the man with a withered hand came to Him to be healed. Not only did He heal the sufferer but used the occasion to widen the application of the principle enforced above. This He did by asking the pharisaic critics, "What man among you having a sheep which shall fall into a pit on the Sabbath day will neglect to lay hold of it and

lift it out?" If that is a duty as applied to one sheep, the more imperative would the act of mercy be if the same plight had overtaken many sheep and called for a large body of men to relieve the distress.

But these or other specific directions or suggestions, though useful, can hardly be deemed essential by any one who is earnestly in search of the truth. Christ's brief synopsis of the commandments is so comprehensive, so positive, and so plain, that even if there was nothing else to guide the judgment it would not be easy to have a doubt as to the character of the observance recommended. But when we take in connection with that statement His further declaration that the Sabbath was established "in the beginning" to help man adjust his nature to his surroundings and its requirements, the necessity of the day and the whole theory of observance for which we have been contending seems to be clearly revealed. Had Christ stated that "to please ourselves" was the highest good; that selfish indulgence and forgetfulness of Him was the intent and interpretation of the decalogue—that construction could not have been more literally applied to the Sabbath than by a use of the day such as is the tendency of the world now.

Give the rein to this spirit, and one is dangerously near falling into the belief that man's chief end is his daily occupation; that he ought to bend every endeavor to the pursuit of wealth; that methods do not need to be scrutinized so long as they prove profitable; that life has no place for a day for rest and worship, no use for a time for a revision of standards.

And yet in relation to all this let us recall once again how antagonistic Christ's words really are. They immolate instead of magnify self. They make the glory of the Almighty the object of adoration instead of wealth. They turn the life thought upon suffering humanity, the life-work into a struggle to perfect the divine in human nature and to bring into subjection the selfish and earthly. With these ends one's aim, does not the Sabbath fit into the life from first to last as a true and invigorating response to all the deeper wants of the heart? "He makes his Sunday genuinely sacred—he consecrates his hour of prayer. What happens? . . . God comes and feeds the docile and expectant life and it goes back to the counting-house and counter, stronger, purer, greater."

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